T'ingrave a Moon, or Morpheus, is a Theame
With Artists common, as it is to Dreame
But to interpret Dreams (as here) doth paſse
All Works that ever have been cut in Braſſe.

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THE INTERPRETATION OF DREAMS,

Digested into Five BOOKS,

By that Ancient and Excellent Philosopher

ARTIMEDORUS.

Compiled by him in Greek, *and Translated afterwards into the* Latine, *the* Italian, *the* French, *and* Spanish *Tongues: And now more exactly rendred into* English.

It being a WORK of Great Esteem in all AGES: and Pleasant and Profitable to peruse, for all conditions of People whatsoever.

In animum & mentem cum quia Dii nocte loquuntur.

Behold their minds, with whom i'th' dead of night
Angels themselves, to have discourse, delight.

When good *Dreams* fall, I do with joy pursue them;
When bad ones fall, I pray I may eschew them.

The Tenth Edition, *much corrected by an old* Original Copy, *with the* Life *of the* Author, *with many more* Additions: *With the Judgment of some of our* Modern English Writers, *concerning the good use to be made of some* Dreams. *And the* Table *very much amended.*

London, Printed for *B. G.* and *S. K.* and are to be sold by *Tho. Bever*, at the *Hand* and *Star* in *Fleetstreet*. 1690.

Ga 117.25.50*

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To his Noble Friend
Mr. *EDMUND BUCKWORTH*
of the County of *Norfolk* Gentleman,
now reſident in St. *Katherines* Court,
LONDON, &c.

SIR,

WHAT others may think concerning this preſent *Tranſlation*, I know not: But I am confident you will not miſlike, but take it in good part; becauſe I have made experience of your Humanity and good Nature; which takes delight in all good and vertuous things. The *Interpretation of Dreams* is of the ſame *Original* and *Extent*, as is the *Inſpiration* of *Divine Vertue* by which they are infuſed. That God *appeared in Dreams*, and *in the Viſion of the Night*, the *Sacred Text* doth plentifully teſtifie: And that God unto ſome ſelected men, by a *peculiar ſpirit*, did give the *perfect knowledge* of the *Interpretation of Dreams*, the ſame *Divine Truth* giveth remarkable Demonſtrations: I need not declare unto you the *admirable gifts* of *Joſeph*, almoſt in the *firſt Age* of the *World*; and of the Prophet *Daniel* in the *Second*: Their Interpretations in thoſe days, of the *Dreams* of the *Egyptian* and *African Monarchy*, do ſufficiently declare the *Pre-ſcience* of their *Spirits*, how near of kin they were to God. Our

Author being a *Philosopher*, and working only by secondary *Causes*, and by the light of *Nature*, had not the happy interest to be so immediately, so divinely inspired: But when you shall seriously peruse his Writings, and compare your *Dreams* with his *Expositions* in this *Book*, you will find *recreation* not without *admiration* and *satisfaction*.

SIR, I make bold to present him to you in an English *dress*; and although by the *ignorance* of *Antiquity*, he had the misfortune to be a *Heathen*, you shall find him through the excellency of his merit to be clothed in the most *refined Languages* of *Christendom*. I have the rather been introduced to *devote* this *Book* unto you, because your *Candor* to the *Arts*, and excellent *Experience* in the great and choice Affairs of this *Commonwealth*, is of a wide latitude, and not easily to be confined or limited. Therefore according to your wonted *Nobleness*, receive this *Present* of the *Arts*, and be pleased to protect revived *Artimedorus*: And also (though the *Subject* be of *Dreams*) to excuse his zeal, who will ever be awake to express himself to be,

Sir, *Your most humble and devoted Servant.*

R O. V

To the READER.

Courteous Reader,

SOME *are of Opinion, That* Dreams, *which ariſe of Natural and Carnal Affection, are likewiſe to be interpreted; as an Uſurer to dream of Gold, or any other carnal Men, when they dream of ſuch things as their Natures are prone and ſubject unto. But our Author,* Artimedorus, *doth not agree with them in their Opinion; but ſaith, Dreams of any importance, or which come of God, are far different from their effect, and the experience of them. And contrariwiſe, he affirmeth, That thoſe Dreams which are ſhapen to our affections and thoughts, are to ſpeak ingenuouſly, as much as nothing, and we muſt take no heed of them. And ſurely I am confident, that an ordinary Whore-maſter, an avaritious Extortioner, an envious perſon, or an ambitious man, a Flatterer, or Diſſembler, or a common and notorious Drunkard, do not commonly ſee any good Dream, or any Dream that tendeth to the honour or profit, either of himſelf, his friends, or of the Commonwealth. But it oftentimes cometh to paſs, that an honeſt, pure, chaſte, and vertuous Man (becauſe he is not exempt from humane frailty) I think may, and ſhall often ſee and interpret* Dreams *and Viſions, to the ſafety, honour, and profit of himſelf, his friends and Commonwealth; foraſmuch as his ſpirit is leſs apt to be bound, tied, and ſoiled with the fellowſhip of the Body. In the* Holy Scripture, *we have experience both in the* Old and New Teſtament: Joſeph *the Son of* Jacob, *and* Joſeph *the Husband of the Virgin* Mary. *Saint* Peter *in the ſecond of the* Acts, *repeateth the*

Prophecy of Joel; *whereby he ſheweth, that it was no new thing if God ſent Viſions and* Dreams. *There are other places in the* Holy Scriptures, *which I ſhall forbear here to inſert, theſe being ſufficient to prove the antiquity of them.*

Touching Hiſtories, you may ſee much of the iſſue and experience of Dreams: Virgil's *Mother, when ſhe was with child of him, dreamed that ſhe ſaw a Branch of Lawrel growing; and ſhe brought forth a Poet, to whom was given a Lawreat Crown. Alſo* Hecuba, *Queen of* Troy, *when ſhe was with child of* Paris, *dreamed that ſhe ſhould bring forth a fire-brand, that ſhould at once conſume the whole Country, and afterwards it proved true: For the ſaid* Paris, *of whom ſhe was delivered, was the cauſe of the Ruin, Burning, and Deſtruction of* Troy; *which was ſo interpreted by his Siſter* Caſſandra, *to whom they gave no credit: whereupon the miſchief ſeized not only upon the King and Queen, Father and Mother to the ſaid* Paris, *but alſo upon all the Kingdom, whoſe miſerable deſtruction is recorded to this day.* Socrates *dreamed that he ſaw a little Swan in his lap, whoſe feathers grew, and preſently ſpreading its wings, and flying on high, ſang a ſweet and harmonious Song; and the day following,* Plato *came to him to be his Scholar, who by his learning and knowledg, ſoared a high, and by his eloquence ſang ſweetly. King* Aſtyages *dreamed when his Daughter was with Child, that there ſhould ariſe from her nature a* Vine *growing ſo faſt that the boughs thereof ſhould overſhade the Regions of his Dominions, which afterwards fell out accordingly; for ſhe bare* Cyrus *the great King of* Perſia, *who was Maſter and Lord of all thoſe Countries. I might beſide alledge* Philip *of* Macedon, *Father to* Alexander *the*

Great,

Great, whoſe Dream Alexander *the Philoſopher expounded; and according to which Expoſition it fell out. Alſo* Cicero, Hannibal, Calphurnia, *and many others, which had* Dreams *and Viſions by night, whoſe effects came to paſs, as great and divers Hiſtories do verifie. But for brevities ſake, I ſhall forbear to inſtance any more particulars, leſt I ſhould offend my Reader, with preſuming too much upon his patience. Leſs I ſhould have ſaid, but was loath to leave the Curious unſatisfied.*

And to conclude, it ſeemeth to me great arrogancy in any man, to ſay that all Viſions and Dreams *are vain and of none effect; which hath already been proved falſe, by many Hiſtories both Divine and Humane: And I think it were to diſpute againſt God, and wrong to the Soul of Man, which is (indeed) the Mirror of Heavenly Things, in making it always in all things unprofitable, a Vagabond, vain, and idle; ſeeing that when the Body reſteth the Soul ſeemeth moſt to reign and rule in her force and vertue, and in her ſpiritual apprehenſible and intellectual Nobility. Wherefore I will agree in Opinion with* Socrates, *who ſaith,* That man, whether he live or die, is in the hands of God: *Who taketh all his affairs in his hand, and in care diſpoſeth them at his pleaſure, and forewarns him by many ſecret and hidden ways, as it pleaſeth him.*

Reader, *I intreat thee to take notice that the Three laſt Books were written long after the Two firſt; as appeareth. He ſeeing that in the two former there wanted ſome things, which the diligent and curious Readers might deſire, collected and gathered together the things contained in his Three laſt Books: Which he would not add to the two former, for the reaſon which he giveth in the end of his Second; nor*

yet would publish them by themselves, but rather gives them the same Title; because they so depend upon the Two former, that in some Speeches they may seem to be repeated again: But if he repeat any thing, it is either for Amplification, or Diversity of Exposition.

I doubt not but some Men, at the first sight, when they read this Book, will think it a vain and frivolous thing; for I, before I had considered the Book, thought as much: But after that by long time and continuance, I had compared these things with experience, as well in my self as others, I could not but reverence and admire both the Work and the Author. *And I am of opinion, that there is no Judicious Reader, but will yield unto this Truth; and therefore I shall forbear to bring any further proofs, but commit thee to the perusal of that which followeth: And rest,*

Thy Loving Friend,

R. WOOD.

The

The LIFE of ARTIMEDORUS.

THe time and place of the Birth of *Artimedorus*, is as uncertain as his memory is famous. The Authors who have made mention of him, do differ as much in the Relation of the former, as they do all agree in the honour of the later. We shall find that several Countries and Cities (as was sometimes for the Nativity of *Homer*) did endeavour to add unto their glories, by a noble claim they made to have an interest in him by flattering Posterity and themselves, that he received his Original from them: *Pergamum* in *Asia* doth Register him to be born there, and from thence she alledgeth he was called Ἀρτιμέδωρος Περγαμηνός, *Artimedorus Pergamenus*. The Isle of *Sicily* is as ambitious to acknowledg him to be hers, and thereupon she gives him the title of *Artimedorus Etnensis*; we shall find in *Cluverius*, and other Authors, that in the year of the World 3730, which was 273 years before the *Incarnation of our Saviour*, that *Artimedorus* was Governour of the City of *Syracusia* in *Sicily*, with *Hiero*; and that he was famous for the knowledg of the *Secrets of Nature*, and the *Studies of Philosophy*.

Cœlus Rhodoginus being willing to take advantage from the meer credit of his Antiquity, will tell you that he studied those parts of *Philosophy*, which were written by *Hermes Trismegistus*: and

was exact in those *Observations* of *Geography*, and those *Pieces* of the *Mathematicks*, which were said to be left unto *Posterity* by *Zoroastes* and *Anaximander*: *Diodorus* the *Sicilian*, maketh mention, that he wrote a Book of the first Beginning of Men, and that he ascribed the honour of Seniority in Mankind, not to the *Grecians*, but the *Ægyptians*.

Being Governour of *Syracusia*, he did compile a Book of Laws and Customs, in all which, for the honour of *Antiquity*, he sheweth how much Reverence, Customs and Laws have gained from the only merit of their Continuance; and as a Custom by meer continuance doth wear it self into a Law; so the more aged any Law is grown, the less obnoxious it is to be reserved, or repealed, and every true thing being the truest which was the first, and that being the first, which was from the beginning; by how much more old and more stricken in years any Law is, by so much it is the less subject to faulter, or to grow decrepit; and this is the Reason, which as he alledgeth, doth confirm the state of any Law in its integrity, because the longer it indureth, the more, he saith, it inclineth to its perfection, that is, to a condition to grow never null, or uneffectual.

He wrote also a Book of Marriage, in the Treaty whereof, although he was a Heathen, and ignorant of Divine Truth, yet he seemeth to come more near unto it than *Plato*, who had the honour amongst the Gentiles, to be styled the *Divine Philosopher*; For *Plato* affirmeth, that Man at the first was ἀνδρόγυνος, that is, by interpretation, *Man Woman*; and that in that one body he had

had the faculty, without the help of any ſecond, to generate another like unto himſelf; which afterwards, as he ſaith, altered. But *Artimedorus* ſpeaking of Marriage, and the Political ends thereof, to diſtinguiſh private intereſts from publick and common, and things ſacred from prophane, doth imply, that Marriage is as old as Nature, and that there was no ſooner one, but wiſe Nature did divide him into two, and then they were no ſooner two, but they were ſtrait united into one again. It is recorded by my Author, that this *Artimedorus* did leave behind him many Books, which by the injury of Time are derived to poſterity only in Fragments, and in imperfect pieces, as are the Writings of *Pepheus*, and of *Linus*, whoſe Father is ſaid to be *Apollo*.

We read of *Artimedorus*, a Learned Man, born in the Iſle of *Gridus*; where, with ſingular applauſe, he was Profeſſor of the *Greek* Tongue; at what time the Civil Wars betwixt *Julius Cæſar*, and *Pompey* the Great, had divided the whole World into two Parties, the one adhereing unto *Cæſar*, and the other to the Fortunes of *Pompey*. But the ſword having laid all things low, and the thunder of the Wars deafning the Harmony of the Arts, *Artimedorus* addreſſed himſelf to *Rome*, where, though it was in the height of tumult and diſorder, yet the Gown did ſtill grant both Reverence and Protection unto Learning. Here, with as much ſafety as advantage, he did put again into practice his *Profeſſion* of the *Greek Tongue*; and *Pompey* much about the ſame time being ſtayed in *Ægypt*, *Artimedorus* became one of the Confidents of *Brutus* and *Caſſius*, who called

themſelves the Defenders of the *Roman Liberty*; Here, by his great inſpection into *Philoſophy*, and the courſe and circumſtances of the affairs in the World, he wiſely diſcovered the great *Revolution* approaching, and ſaw *Brutus*'s *Malus Genius* at *Rome*, before he himſelf had ſeen it at the Fields of *Philippi*, under the preterce of Melancholy, contracted by too much Study, he diſſembled with *Brutus*, and removing as well his perſon as affection, from his intereſt, and himſelf; he drew up an information to be preſented unto *Cæſar*, containing the handling of the Plot, in the whole courſe of the Conſpiracy, againſt himſelf. At the ſame time the Wife of *Cæſar*, who, as ſhe was much honoured with the Trophies of her *Husbands Victories*, ſo ſhe was no leſs troubled at the Capricioufneſs of his Incontinency, as may appear by the unrebuked petulance of his own Soldiers, in the day of his greateſt Glory, when he did ride in Triumph to the *Capitol*.

Romani ſervate uxores mœchum calvum adducimus.

Look to your Wives, you Romans, for we do
Bring a Bald pated Leacher unto you.

Yet preferring her Duty (on that Morning he died) above her Paſſion, ſhe informed her Huſband of the ſad Dream which on the night before afflicted her and which had ſtill left a great impreſſion upon her Spirit; and did beſeech him for that day to forbear to go to the Senate-Houſe.

There was at that time no man in *Rome* more famous for the Interpretation of Dreams than

Anti-

Artimedorus, who understanding of it, and the little reputation that *Cæsar* gave unto the Dream, he resolved with himself to put the Discovery of the Treason into *Cæsar*'s own hand, and to beseech him to vouchsafe a present perusal of it, without the delivering the Paper (as his manner was) into the hands of his Secretary, or the Master of Requests. *Cæsar* began once or twice to cast his eye upon the Paper, and the rather because it came from the hand of *Artimedorus*, whose merit he did intend by his bounty to oblige unto him; but so great was the multitude that followed him, either to congratulate his Fortune or to admire his Ambition, that they almost hurried him into the Senate-house, to the prepared Daggers of *Brutus* and *Cassius*. I do the rather make mention of this in this place, to present unto you, that when the Sands of our days are numbred in the Glass of Time, neither the Premonition of a Dream by a most tender Wife; nor the Interpretation of it by a most faithful Friend, nor all the Art or Industry of Men, shall be able either to add or detract, or make the least alteration in the Decrees of Providence.

If you will wipe off the Dust of Antiquity from the History of the *Lydians*, you shall read of *Artimedorus*, who being famous for Philosophy, flourished in the City of *Daldis*, and did write a Book of the Interpretation of Dreams; he was esteemed to be one of the Wisest Men in those days (as *Stephanus* reporteth) and it seems that either by a confidence in himself, or by the perswasion of his Friends, he did believe himself to be so; for in the later end of one of

his Books of the Interpretation of Dreams, he desireth that nothing may be added to it. He wrote also a Book of Chiromancy, and another of Augury, that is of Reading of Fortunes by looking on the Hand: and Passages by Birds, by their Flying on your right hand, or on your left, or by hopping on the ground before you. We are preparing these also for the Press, to the performance whereof we shall be so much the more incouraged, as we shall find that this Book of his *Interpretation of Dreams* doth meet with that acceptance it is promised.

ARTI-

ARTIMEDORUS

His Expoſition of

DREAMS.

The Firſt Book.

Of Dreams either ſolely Speculative, or Allegorically Significative.

DReams are either Speculative, and agreeable to their Viſion, as when a Man Dreams that the Ship wherein he is doth periſh; and riſing, finds it true and ſaves himſelf, with ſome few beſides: Or Allegorical, by one thing ſignifying another; whereby our Souls doth naturally adviſe us, that under them there is ſomewhat abſtruce, ſecret, or hid. Firſt therefore I will ſet down the definition of a Dream in general, againſt which to object, were to love Contention. A Dream therefore, is a motion or fiction of the Soul in a divers form, ſignifying either good or evil to come. Of Dreams ſuch as belong not to others, being only for or againſt thoſe which ſee them, as to Speak, to Sing, to Dance, to Fight, or to Swim. But things which are about the Body, or outward things, as Beds, Cheſts, Moveables, and Clothing, &c. Although they be im-

proper and particular; yet it falls out, that often they come to our neighbours according to the neceſſity and propriety of the uſage. And in ſuch ſort the Head ſignifies the Father, the Right Hand the Mother, the Son, and the Brother; the Left Hand the Wife, the Friend, the Daughter and the Siſter. Moreover, all thoſe which are done by us, and in us, and towards us only; we muſt think that they appertain to us particularly; and on the contrary, all ſuch as are not done by us, nor toward us, nor in us, ſhall happen to others; and yet notwithſtanding, if they be our Friends, and the Dreams ſignifie good, the joy ſhall come to us, and if contrary, then the contrary: but if they be our Enemies, we ought to think and judge accordingly.

Of the Birth.

IF any one Dreams that he comes out of a Womans Belly, as to be born into the World, he muſt judge in this ſort. This Dream is good for him that is poor, for he ſhall have means or friends which will maintain him; if he be not a Tradſeman, and of an Art which requires the work of the Hand, for his Dream forewarns him that he ſhould be without Work, as Children which have their Hands bound together:

To

To him which is rich, this Dream ſignifieth that he ſhall have no Rule in the Houſe, but others ſhall over-rule him againſt his Will; for Children are governed by others. To him whoſe Wife is not with child, it ſignifieth that he ſhall loſe his Wife, for Children are not married, nor come at Women: But to him whoſe Wife is with child, it ſignifieth that he ſhall have a Son in all things like himſelf; and he ſhall be ſo like him, as if himſelf were born twice: To Champions and Combatants, this Dream is ill; for Children can neither go nor run, and cannot aſſail any man. To him which is in the Country, that he ſhall return Home, as if he ſhould return to his beginning. To a ſick man it ſignifieth death, becauſe the dead are wrapped in linnen cloths, as Children, and laid in the ground.

To be big with child.

IF any being poor, dream that he is great with child, he ſhall become rich, and ſhall gather a great deal of mony: If he be rich, he ſhall be in pain and care. He which hath a Wife, ſhall loſe her, having no more need that ſhe ſhall bear Children. He which hath no Wife ſhall have a gentle one. To others it ſignifieth ſickneſs, but to be big with child and then to be delivered, is all one; for

for it means that the ſick perſon ſhall die quickly. But to him, that is poor and indebted, enduring pain and miſery, it is an end and diſcharge of all his preſent evils: Alſo this Dream revealeth ſecrets. This Dream is croſs to rich Uſurers, Factors, and all ſuch that are in Authority; for that which they had before they ſhall loſe. But to Merchants and Sailers, or to them which have Ships, this Dream is good. To man after this Dream hath happed loſs of Parents

To have Children.

TO Dream that you ſee or have Childre of your own, and not of other mens is ill to Man and Wife: For it foretells ca and heavineſs for neceſſaries, without th which Children cannot be nouriſhed. But th Male Children bring good ſucceſs; Daugh ters bring an end worſe than the beginnin for they are married with a dowry. I kno a Man which dreamed he had a Daught born, and he borrowed mony upon intere And the contrary ſide, I knew anoth which dreamed that he buried his Daugh ter deceaſed, and it fell out, that he w conſtrained to pay a Debt for which was bound: So then this Daughter made agreement with the Debt. But to ſee oth Mens Children is good, when they are

nd well ſavoured, for this ſignifieth that a ood and happy time is at hand.

Of Children wrapped in Cloaths, and Linnen; and of Milk.

F any one Dreams to ſee himſelf wrapped in Cloths in faſhion of little Children, nd ſo ſuck ſome Womans Dugg which he oweth, it argueth long Sickneſs if he hath ot his Wife with-child, for then he ſhall ave a Son born like himſelf. And if his Wife ath ſuch a Dream, ſhe ſhall have a Daughter. But if any one being in Priſon hath ch a Dream, the Devil ſhall ſtir up ſuch culations againſt him, that he ſhall not delivered; and it is not without reaſon, judge the like in ſickneſs: But to ſeem in Dream to have milk in her duggs, to a oung Woman it ſignifieth ſhe ſhall conceive d her fruit ſhall come to perfection; to old Woman being poor it ſignifieth riches, ing rich expence and liberality; to a Maid, at her Marriage is near, for without the mpany of a Man ſhe can have no Milk; t if ſhe be a pretty Maid, and hath been g unmarried, it ſignifieth her death; for all ings coming beyond the accuſtomed age evil, ſome few excepted. To a poor Man is abundance of mony and poſſeſſions, if can nouriſh others. Moreover, I have known

known by experience, that this dream to one that was not married, foretold a Wife; and to one that had no Children, it foretold Children. But to a Champion and an Artificer and all such as in their estate travel and move the Body, it signifies Sickness. Also I knew one having Wife and Children, who had this dream, lost his Wife by Death and alwayes after himself nourished his Children, exercising towards them the duty of Father and Mother together.

Of the Head.

TO Dream you have a great Head is good for a rich man which hath not as yet any great estate and dignity; also to a Poor man to a Champion, to an Usurer, to a Horse courser, to him that puts out Money to use. For first, this dream foretells Principality or Dignity, in which he must wear a Crown Scepter, or Diadem. Secondly, great Riches and Possessions. To a Champion Victory. To a Broker, an Usurer, great heaps and sums of Money: But to those who are already in Dignity, and to an Orator and Judge of the People, this dream brings Charges and Reproaches by the People: and to him that is Sick, it is Head-ach. To a Souldier it signifieth Travel and Pain: to a Servant long Servitude, and to him which hath chosen a calm

Life

life, Pain and Anger. But to have the Head leſſer than natural proportion, ſignifieth a thing contrary to the ſignification of the *head* above ſpoken of; importing differences in reſpect of the different quality of the Men.

Of long Hair.

IF you Dream you have fair long Hair, and ſeem to take pride therein, it ſignifieth good, eſpecially to a Woman; as alſo to a wiſe Man, a Biſhop, a Southſayer, a King, and a Prince: For to ſuch as uſe to let their Hair grow, this Dream is good, becauſe their profeſſions permits them to keep their Treſſes. It is good for others, but not ſo good; and it ſignifieth to them only Riches, and thoſe painful not pleaſant; for one muſt ſtay long, and in that time it may be ſuffer pain before long Hair will come.

Of Hair in ill Order.

LOng Hair, but out of order, and as it were rather hard and rough Hair of the Beard, than Treſſes, betokeneth to all perſons Anger and Heavineſs: And I once ſaw a worthy Gentleman placed in Authority, and happy alſo in all his other Affairs, who in a Dream ſeemed to ſee thoſe which were under him, go before him, and alſo that they had hair all cut rude and out of order; where-

whereupon I told him that it signified hea
vineſs unto him. And preſently after h
was diſcharged of his Office and Au
which (you may well think) was grievou
unto him.

Of Hogs-briſtles, and Horſe-hair.

TO Dream, that you have Hogs-briſtle
is great and violent dangers, ſuch as th
Hog is commonly ſubject to. To have Horſe
hair, is a ſign of ſervitude and miſery.

To have Wooll inſtead of Hairs.

TO have Wooll inſtead of Hairs, foretel
long ſickneſs, and fantaſies, and the itch
Alſo, if having this Wooll on his head he ſha
think that it is natural unto him, if the hai
ſeem to be changed into any other thing, w
muſt gueſs accordingly; that is according t
the thing whereunto we think them changed
To ſeem to be without Hair about the Face
betokeneth ſudden ſhame, hinderance of pr
ſent affairs: But to ſee the hinder part of th
head in that ſort, is poverty, and ill luck i
old age. If any one hath the right ſide of h
Head ſhaved and naked, he ſhall loſe all hi
Male kindred; and if he have none, he ſha
ſuſtain hurt. If contrariwiſe the left ſide
his head be without Hair, it is loſs of Conſin
and Allies, for the Head ſignifieth the Kin
dred

dred, the right ſide the Male, the left the Female, and ſo through all the Body. To have all the hinder parts of the Head naked, is good for him which goes to Law, for him that is fearful, for him that is ſhut up and detained by force; for he ſhall fly and eſcape; noting that one cannot catch him by the hair flying.

To ſee himſelf poled or Shaven.

FOr to ſee himſelf Poled on the head is good for Jeſters, that uſe to make men laugh, and to ſuch as are commonly ſhaven: To all other it is evil, for it betokeneth as much nakedneſs and barrenneſs, if it bring not greater evils, and more at hand. To Navigators it is evident Shipwrack. To ſick perſons great peril, and yet not death; for ſuch as eſcape a Shipwrack, or recover after ſickneſs, ſhave themſelves; but not the dead. To be Poled by a Barber is good luck to all in general; for ſurely no man, being in any dangerous eſtate, will Pole themſelves, ſeeing thoſe only regard ſuch outward Ornaments of the head, which are without ſorrow, or want: I therefore add by the hands of a Barber; becauſe if any Man ſhaves himſelf, it betokeneth ſudden heavineſs, or very ill luck. Moreover, to be ſcratched with nails, to him that is in debt, it betokens that he ſhall ac-

quit

quit himſelf; to others it foretels hurt by them that ſcratch them.

Of the Fore-head.

THe Fore head ſound and fleſhy, is good to all, and ſignifieth liberty of ſpeech, ſtrength, and conſtancy. But to dream that you have a Fore-head of Braſs, Iron, or Stone, to all Bakers, Vintners, and ſuch as live by ſhameleſs gain, is good, and to thoſe only: for to others it breeds hate.

Of the Ears.

FOr to have many Ears, is good to him that would have any one obedient to him, as Wife, Children, Servants. To the rich it ſignifies great renown of his good, if the Ears be fair and well-ſhapen; but to his ill, if the ears be ill favoured, or deformed. This Dream is ill to a Servant, as alſo to him which hath a Suit in Law, be he the Plantif or Defendant: but it is good to an Artificer, or to one that worketh with his hands, for he ſhall have many that will imploy him. To loſe the Ears, betokeneth the contrary to all that is aforeſaid. To cleanſe ones Ears, good news which ſhall come to us on ſome ſide: contrariwiſe, the Ears beaten and chafed, do foretel ill news.

Of

Of Emmets going into the Ears.

TO Dream of Emmets getting into the Ears, is good only to Sophisters, Philosophers, and School Masters: For the Emmets represent children, which will give audience to Sophisters. To others it foretels death: for they are daughters of the earth, and go again to the earth. I know one which dreamed his two Ears were filled with ears of Corn, and how the Corn fell into his hands, and he heard news that his brothers Heir was dead, his Heir, by reason of the Ears of the Corn; and his brothers heir, because the Ears represent brothers and sisters. To dream you have Asses ears, is good only for Philosophers, to others it is servitude and misery. To have the ears of a Lyon, or Wolfe, or any other cruel beast, is snares and deceit by envy: Moreover, to dream that you have Eyes for Ears, signifieth blindness or deafness.

Of the Brows.

THe Brows hairy, and of a good grace, are good to all, especially to Women: but the brows naked and without hair, signifieth to all ill success of business, single combate, and grief.

Of the Eyes.

TO have a sharp sight, is good generally: but a troubled look signifieth want of mony, impeachment of affairs. To him that hath Children, it foretells, they shall be sick. To be blind of both eyes, is loss of Children, Brethren, Father and Mother: Notwithstanding this Dream is good for him which is in Prison, and to him which is very poor; for the first shall no more see his evils about him, the second shall have wherewith to aid and pleasure himself, as many are ready to lend their helping hand to the blind. But this Dream hinders such as are making long voyages; as also it forewarns him that is in a strange Country, that he return not home, for he that hath lost his sight can neither see in a strange country, nor find his own house. Also this Dream is bad for a Soldier, and also to all of the dealing trades: for their affairs shall have but bad success. Also it is cross to Navigators, and such as contemplate the stars, and are Wizards. And if any one that is in a search of a thing that is lost, dream this Dream, he shall never find it. To Poets this dream is good, for they had need of great sleep, when they would write Verse. To sick persons this dream brings daily expectations for death. If any one dreams he

hath

hath loſt one Eye, all above mentioned and ſignified, will befall him but in part or in half only. Moreover, thou muſt conſider, that the Right eye ſignifieth the Son, Brother, and Father, the Left the Daughter, Sifter and Mother. To have three or four Eyes, to him that determineth to take a Wife, and hath no Children, and deſireth to have, it is good. It is alſo good to an Uſurer, for he ſhall have great ſums of Money; but to him that ows, it is ill: It admoniſheth the rich man to keep good guard to himſelf and his poſſeſſions, by reaſon of ſome fraud and ſecret deceit. But to a Cony-catcher, and a fair Woman, to have more Eyes is not good; for he ſhall have more Eyes which will apprehend him, and ſhe ſhall have many of her Clients attached about her. Moreover, if any one dreameth that he hath Eyes in his Feet or Hands, he ſhall ſo loſe his ſight on one ſide of his body, that the ſaid ſide ſhall be diſeaſed, beaten or hurt. I knew a man that dreamed that his Eyes fell into his Feet, and he fell not blind, but married all his Daughters to his Servants. To have another mans Eyes, ſignifieth loſs of ſight: But if one know him whoſe Eyes he thinketh he hath, he ſhall keep his Child, or ſome other great treaſure of his.

Of the Nose.

FOr to have a fair and great Nose, is good to all; for it signifieth subtilty of sense, providence in affairs, and acquaintance with great personages. But to have no Nose, signifyeth the contrary; and to a sick man, death; for dead mens heads have no Nose. To have two Noses, is discord with his domestical kindred.

Of the Cheeks.

TO have the Cheeks fat and full, is good to all, especially to women; but flat and full of wrinkles, signifieth heaviness.

Of the Jaws and Lips.

THe Jaws represent Cellars, Shops, and other things accustomed to keep Merchandizes, or Drugs; the Lips represent those which kiss and embrace us, and which are often about us, as Wife, Children, Parents and Allies; so that if the one or the other seem to have any harm or mischance, it signifieth unto us, that the affairs of our kinsfolks are not in good plight.

Of the Beard.

TO have a Beard long, thick, and well handsome, it is good for him which

cu

curious to speak well, as an Embassador, an Orator, a Lawyer, a Philosopher, and for those who have a desire to learn Arts, or Sciences. If a Widow woman dreams she hath a Beard, she shall have an Husband, which shall be kind and bountiful: If she be married, then she shall lose her Husband, or be separated from him, and govern her house alone, as if she were both Husband and Wife together, if she be not with-child, or at Law; for if the first, she shall have a Son; if the second, she shall persevere in her opinion, bearing a high mind, and regarding her honour, as if she were a man. To a young Child, this Dream signifieth death; but to him which is now in his youth beginning to have a Beard, it is a sign he shall rise by himself, and put himself forward, of what estate soever he be. The Beard falling, or cut away, or by force plucked away by the hands of another, as it signifies loss of Parents, so also it is hurt and dishonour.

Of the Teeth.

THe upper Teeth signifieth the best kindred of the house, and the lower Teeth signifieth the inferiour: For you must know, that the Mouth represented the House, the Teeth, Inhabitants; those of

the right side the Men; the other, the Women: or otherwise, the right signifie the elder; the left, the younger: the Eye-teeth, them of middle age; the great Teeth the old folks. Wherefore, what kind of Teeth soever a man dreams he loseth, he shall lose some such personage as that Tooth signifieth. But when Teeth signifieth loss of goods, by the great Teeth are meant hidden treasures, by other a vessel or some other thing of little importance. To such as are in debt, what kind of Tooth soever falls out, it certifies them that they shall acquit themselves. The Teeth falling out all at one blow, signifieth that the House shall be forsaken and abandoned of all Inhabitants. For such as are sick, to dream that any Tooth, or Teeth fall out, signifieth long sickness, but without death: It were better for him to dream that he should lose all his Teeth, for then he would recover the sooner. For a servant to have no Teeth, is a sign of liberty; to Merchants, good gain of their merchandize, charges, and trafficks. Teeth which do seem to grow in such sort, as if the one would exceed the other, signifie sedition in the house: Or if they seem to move, though they fall not out. Those which have black Teeth, or rotten broken Teeth, and dream they lose them, shall be delivered from their

evils

evils and anger. Alſo by this Dream, ſome have loſt their old folks. To have Teeth of Gold, is good for ſuch as ſtudy to ſpeak well; to others, it is hurt in their houſe by fire; to others ſickneſs by abundance of choler. To have their Teeth of Wax, it is ſudden death: To have them of Lead or Tin, it is alſo ſhame and diſhonour: Of Glaſs, or Wood, violent death: Of Silver, you ſhall get mony by eloquence; To the rich, it is great expence in Hoſpitality and neceſſary Proviſion. To dream to loſe his Teeth, and recover others, is change of Eſtate into good or evil, according to the quality of Teeth. To dream that his Teeth are in his Hand or Boſome, is loſs of Children. To grate his Teeth againſt his Tongue, is to end his Pains and Miſery by his Eloquence.

Of Vomiting of Blood, and of Cholerick and Melancholy Humours.

FOr to vomit much Blood, and of a good colour, is good for him which is poor, for he ſhall get ſtore of mony. It is alſo very good for him which hath no Children; and whoſe Kindred are in a ſtrange Country: The firſt ſhall ſee a Child of his own; the other his Kindred returning home. To carry Blood is not good for him that would

be hidden. To vomit corrupt Blood is Sickneſs to all. To caſt a little Blood in ſpitting, foretels ſedition; as I have known by experience. To vomit phlegm (be the Humour Cholerick or Melancholy) is good for him which is in Misery, Anguiſh or Sickneſs, for it foretels an end of all his Evils. To vomit Meat ſigniſieth hurt. Alſo to vomit his Bowels foretels the Death of Children, to Father and Mother; and to them which have no Children, the loſs of the deareſt thing they have among their Goods; to a ſick perſon it is death.

Of the Neck, and of having many Heads.

EVery Suruncle, Malady, or Imperfection about the Neck, Head, or Beard, ſigniſieth Sickneſs, indifferently to all. To have two or three Heads is good for him that is poor, for he ſhall heap up ſtore of goods, and alſo ſhall have a Wife and Children of a good Nature: To a rich man it ſigniſieth adverſity by means of his Kindred.

Of being Beheaded.

TO Dream that he is beheaded, whether juſtly or otherwiſe, is ill to him which hath a Father, Mother, and Children; for he ſhall loſe them. Some alſo having had this Dream, have loſt their Wives, Friends, and Farms;

Farms; and others having Houſes, have loſt them: And he which hath all theſe things, ſhall not have good luck with them all, (as I have known by experience) he ſhall but loſe that which is moſt neceſſary, and which he ſhall eſteem moſt dearly. This Dream is good for him which is accuſed of any Crime, and is in danger of death: But to Changers, Uſurers, Maſters of Galleys, or Merchants, and all ſuch as gather mony it ſignifieth the loſs of a ſum of mony. This Dream is good for Debtors. He which is in a far Country and hath this Dream, ſhall return into his own. He which is in ſuit for his Inheritance, ſhall obtain his ſuit: But in caſe of treſpaſs, or mony, he ſhall be overthrown.

To have a wry Neck.

FOr to have the head turned ſo that it looks backwards, forewarnes one not to go out of his Country, and to enterprize no Affairs, leſt the iſſue be bad: They which are in a far Country ſhall return home.

To have the Head of any Beaſt.

TO have the Head of a Lion, a Wolf, a Panther or an Elephant, inſtead of his own, is good: For he which attempteth things beyond his power, and hath this

Dream, shall attain unto great dignity and honour. Many desiring Offices and Places of Credit, after this Dream have obtained them. To Dream you have the Head of a Dog, Horse, or Ass, or such four footed Beast, is Servitude, Pain and Misery. To have a Birds Head, argues one shall not stay long in his Country.

To have his Head between his Hands.

IF one Dreams that he hath his Head between his Hands, it is good for him that hath neither Wife nor Children, and to him that desires the return of any one afar off. And besides if one be careful to comb and trim his Head which he seems to hold between his Hands, it is a sign that he shall dispose well of his Business, and have an end of his Evils and Adversities. This Dream signifieth thus much, if besides that Head which one holds in his Hands, he seemeth to have another Natural Head of his own, else not.

To have Horns.

FOr to Dream you have Ox Horns, or any other such like violent Beast, foretells violent death, and chiefly beheading, being incident to horned Beasts.

Of

Of the Shoulders.

SHoulders thick and fleshly are good to all men, excepting them only that are imprisoned: To the first it signifies much strength and prosperity; to the other, that they shall be long in captivity; if the Shoulders be diseased, lean or broken, it signifieth the contrary to all before-said; and oftentimes foretels the death or sickness of brethren.

Of the Breast and the Dugs.

TO have the *Breast* whole, is good, as also to have it hairy, is a sign of gain to *Men*, but to *Women* it foretells *Widowhood*. The *Dugs* fair and without any evil is good; and if they seem more gross, yet by good means and grace they signifie *Children* and *Possessions* to come; but if they be sore, as full of *Ulcers*, it is *Sickness* to come. The *Dugs* falling is *Death* to her *Children* that Dreams so; and if she have none, it is *Poverty* to her self. To have many *Dugs*, thinking she sees them bigger than is usual to a *Woman*, signifieth she shall follow the trade of good fellowship. To be wounded in the *Stomach* by any familiar, is ill news to old *Women*: and to young *Men* or *Women* it betokeneth glad tidings.

Of

Of the Hands.

THe Hands fair and ſtrong, ſhews proſperity to Tradeſmen. To him which fears Arreſts or Impriſonment, this dream is doubtful. You muſt remember that we ſaid before, the right Hand ſignified the Father and the Son, the left the Wife, the Mother, the Siſter, and Servant; the right ſignifieth ſuch Goods as are to get, the left Goods already gotten. If therefore one dreams that he loſeth his right Hand, he will loſe ſomething which it ſignifieth. In general the Hands ſignifie neither good nor bad; to loſe all the Fingers of the Hand, or ſome part, ſignifieth hurt or loſs of Servants. To Scriveners, Orators, and Attorneys it ſignifieth that they ſhall want Imployment: To Debtors, that they ſhall pay more than they owe: To Uſurers loſs by Intereſt. I knew a man that dreamt he had no Fingers, and he was attached by a Creditor that lent him Mony without an Obligation. To have more Fingers than ordinary, ſignifieth the contrary, namely, to owe and not to pay: Some (though deceived) have thought this a good Dream, but it is the contrary; for he that hath more Fingers than natural, thinks and finds it ill. And if the over plus Fingers are idle, they make their

their own riddle. To have Hair cleaves, which to the Joynts is Captivity; but if it cometh on the Palm of the Hand, it is idleneſs, eſpecially to Labourers and Artificers.

To have many *Hands* is good for an *Artificer*, or *Handicraftsman*; for this *Dream* tells him expreſly, *Thou ſhalt have ſo much work, that thou ſhalt have need of many hands*: and to good *Men* alſo it is good, for it tells them they ſhall get *Children*, *Servants*, or *Money*; as I have known by experience. But to wicked *Men*, it is *Captivity*, and that ſome ſhall lay their *Hands* upon them.

Of the Ribs and the Navil.

ALL the *Ribs* and the inner ſide of the *Belly* containing the *Bowels*, to the *Privities*, is *ſtrength* of *Body*, and *abundance* of *Goods* and *Riches*. If they ſeem *Diſeaſed*, they ſignifie *Diſeaſes* of the *Body*, and *Conſumption* of the *Purſe*. The *Navil* is loſs of *Father* and *Mother*, to ſuch as have them, and to others Baniſhment.

Of the Inward Parts.

IF you dream you are *Dead*, and ſee your inward *Parts* according to their natural *order*, it is good to him that hath no *Children*, and to him which is *Poor*: For the one ſhall have *Children* of his own, and the other

Riches

Riches of his own. But to a rich man, and him which would be *close*; it is shame and dishonour. It is evil to all when they dream that their *Intrails* are seen of others, for it betokeneth troublesome *Affairs*, *Suits in Law* and *Dissention*. But if one dreams he is opened, and sees not his *Intrails*, it signifieth to him forsaking of his *House*, loss of *Children*, and *Death* by *Sickness*. It is also *Comfort* for him that is in *misery*, for he which seeth those *parts* which causeth *pain* and *grief*, surely he shall be delivered out of *danger*. Moreover we must think, that the *Heart* signifieth a *Man*, and the *Husband* of the same *Woman* that shall dream thereof, it is a *Wife* of the same *Man* that dreams it: Likewise also the *Lungs*. But the *Liver* signifieth the *Soul*, *Food* and the *Fog*, the *Gall*; *Choler* ick and *Melancholy Humours*, *Money*, *Women*, or *Wives*: the *Spleen*, *Pleasures*, *Laughter*, and *Vessel*; the *Belly* and *Guts*, *Children*, for they cry oft for *Meat*; likewise they signifie *Usurers*. The *Reins* signifie *Brothers* and *Cousins*.

Of the Members.

FIrst the *members* signifie the *father* and the *mother*, the *children*, the *wife*, the *friend*, the *brother*, and *cousins*; also the force of the *body*, *eloquence* and *knowledge*, for it is very fruit-

fruitful. Again, it signifieth *riches* and *possession*; because it increaseth and diminisheth. Also *counsel* and *service*, *journey* also and *servitude*. Also it signifieth *dignity* and increase of *honor*; and therefore when one dreams he seeth it in its *estate* and *place*, it signifieth permanence of things represented and signified thereby; also increasing, diminishing and redoubling of things present to all, only your *wife*, and your *friends* excepted; for it taketh them away, because a *man* may not impart their use to any.

Of the Groin and Thighs.

THe *Groin* signifieth the same things as the *Members* precedent: In like manner the *Thighs*; except when they foretel small *joy* to the *rich*, or rather expence in many *pleasures* with loss and hurt.

Of the Knees.

THe *Knees* being strong and sturdy, signifie *Journeys*, or other motions and operations of *health*; but being weak and diseased the contrary: A *tree* or *branch* coming out of the *Knee*, signifieth *slowness* and hindrance; to a sick *man* oftentimes *death*. The *Knees* signifie the *brethren* and familiar *friends*, and sometimes *children*.

Of

Of the small of the Leg, the Feet, and the Heels.

THe small of the *Leg*, the *Feet*, and the *Heels*, have in it [illegible] the same signification as the *Knees*. To have many *feet*, is good for *Merchants* and *Masters* of *Ships*, for they shall command many *men*; and it signifieth *rest* to the *Master* himself. This *Dream* is good for a poor *man*, to a rich it is *sickness*. Many by this *Dream* have lost their *sight*, and *Satisfactors* having it have been *imprisoned*. To put their *Feet* in the *Fire*, is ill too, and signifieth loss of *goods*, *children*, and *servants*. But to such as undertake a wager of running, it is good, for they shall run swiftly, as if they had *fire on their feet*. Also if one dream that he hath lost his *Shooes*, and goeth bare foot, it signifies that he shall have pain in his *Feet*; to some it betokeneth much *sickness* in *bed*. Likewise to dream that one would fain run but cannot, signifieth that his *affairs* shall be difficult and hard to accomplish.

Of the Back.

THe *Back* and all the hinder part signifie *old age*; therefore as one thinketh his *Back* and hinder *parts* to be, so shall he be in his *age*.

Of

Of Transmutation of the Person.

TO be changed from little to great, and from great again to bigger, so that you exceed not reason, is good; for it is increase of business and goods: But to be greater than common use, is death. Also it is ill for an old man to be changed into a young man, or a young man into a child, for they shall change to a worse estate; but the contrary is good, for they shall come to a better estate. To dream to be a *woman*, is good for a poor *man*, and a *servant*, for the first shall find those which will cherish him as a *woman*, and the second shall have less pain: But to a rich *man* it is ill, especially if he have government of any publick thing, it taketh away his *office* and *authority*, because *women* must keep the house. To such as exercise *bodily labour* it is sickness, for *women* are commonly weaker than *men*. If a *woman* dream that she is a *man*, and she be not married, she shall have a *husband*; or if she have no *children*, she shall have a *Son*, or shall be some way changed from the *nature* of a *woman*: But if she be married and have a *Son*, she shall be a *Father*. To a *Maid-servant* it signifieth she shall have great servitude, and undergo more as a *man*: It is good for an *harlot*, for it shall leave her *wicked profession*. Again, if a

poor

poor *man or woman* dream that they are made all of *Gold*, they shall be *rich*: but if they be *rich* they shall be circumvented; for *gold* and *silver* have no spies. To a *sick person* it is *death*. To be of *brass* good for a *warrior* and a *servant*; for the one shall have *victory* and a *statue* erected, and the other shall have *liberty*. To dream that you are of *iron*, foretelled infinite *miseries*. To be all of *earth*, betoken eth *death*, except such as live by *earth*, as *Potters*. To be of *stone* is to receive *blows* and *wounds*. If one dream he is changed into the shape of a *beast*, he must judge according to the *beasts nature*, and of that I will treat in the Second Book, in my discourse of the Chase. I have observed, that it is good for all to dream they are fair, and of good grace, and strong; and yet without exceeding common Custom, for to be too fair, too brave, and too strong, is as much as to be ill favoured, fair hearted, and weak; which things signify death to the sick, and to Lovers ill success and attachment for Treason.

Of Arts, Works, or Exercises.

WHosoever in his Dream seemeth to do that which he hath learned and exercised, shall have good success, and is very good to all; [illegible] that one shall come to honour by his business and enterprize; b

if in your dream you have not good issue, it signifieth the contrary. If one in his dream doth that which he hath not learned, and it hath good issue in his dream, then it is good; but if he find himself hindred, and cannot bring it to good, it is anger, and let of business until he be mocked. To play the Husbandman, or Plowman, to sow, or plant, or dig, is good to him that seeketh a wife, or which hath no children; for the ground is his wife, the seed and trees his children, the wheat males, the barly females and abortives: but to others this dream betokeneth sickness and anger. If any one be sick in the house where this dream is, it signifieth death; for the seed and plaints are put in the earth as the dead. To reap, to cut, to trim vines, and to plough against harvest, signifie that your affairs and work shall be deferred till the accustomed time of doing them. But if the horses seem to sink into the ground, or that the spade, or other instruments of husbandry seem suddenly to be lost, it betokeneth loss of labour, dearth to corn, and ill harvest weather. Likewise, if an Husbandman dream that he is Ploughing on a hill, and that on a sudden he is loosing the Horses, and setting them up in the Stable, it betokeneth loss by ill husbandry; and also that the Horses shall not [illegible], but fall sick in the stable.

ſtable. To govern a Ship, if one have good
ſucceſs, and honour without peril, provided
that it be without doubt or pain, it is good
but if one be troubled with Tempeſt, or i
the Ship be bruiſed and broken, it is abun
dance of evil, which I have often known by
experience; for to dream of one that is in
Water-mill, ſignifieth much buſineſs; and
the Water holding back, foretelleth much
trouble and difficulty in the performance
thereof. To cut and ſow in Leather, to ma
ried Folks is good: It is alſo good for hi
which would marry, or get acquaintance
and allies, by reaſon of cloſe and joyn
Seams. But to dye Leathers is ill to all, an
revealeth ſecrets. If one in his dream ſeem
eth to go on narrow banks and ridges
Houſes, it is ill, for it ſignifieth decay an
falling into Poverty. Alſo to dream of An
ling or Fiſhing, betokeneth much troub
and affliction: but to ſee Medicines, is wor
of all. To be a Goldſmith, ſignifieth har
to him, which dreams it, by reaſon of t
poyſon and inſtruments that they hand
To be a Gravey, Turner, or Carver of Im
ges and Figures, it is good for Adulterer
Pratlers, Cozeners and Deceivers; becau
their Arts ſhew other [illegible] than th
Unto others it ſig[illegible] Honour; for ſu
with reverent Works are ſhewed unto ma

To work in Iron.

FOr to work in Iron, and ſtrike upon the Anvil, ſignifieth noiſe and ſuits in Law; the like we muſt judge in all other Arts of the perſons which dream them. And we muſt underſtand, that it ſignifieth as much to ſee the Tradesmen working, or their ſhops and Tools, as to ſee himſelf uſe the ſame Art. Notwithſtanding there is difference between Tools: thoſe which cleave and break, ſignifie diſcord and hurt; thoſe which make and bind, ſignifie Profit, Marriage or Alliance; but to ſome hinderance of Voyages: thoſe which Scowre, or ſmooth, appeaſe ſtrife: thoſe which Addreſs and Compaſs, ſignifie revealing of ſecrets, as you may ſee in *Geomancians.*

Of Travelling.

IF any one dream that he is Travelling through a Wood, and that he ſticketh in the Briars and Bothes, this dream is evil, for it betokeneth many troubles and hinderances in important affair. Alſo to Travel over high Hills and Mountains, and rocky places, ſignifieth advancement, but with much difficulty obtained: Notwithſtanding, if he meet with any way that ſeemeth to direct him the right way, it betokeneth ſome friends that will be helpers to him. Of

Of the Letters.

TO learn the Letters is good for the Ignorant; and some good will betide them but with labour and fear. But to him which knows the Letters, to learn them again, is not good, for it is a part of a child to learn; now it signifieth to him, hindrance of affairs, and ill-fame; only it is good for him which desireth to have a Son; for not he [illegible] son shall learn. If a *Grecian* [illegible] learneth *Latin* Letters, or on the [illegible] any *Roman* the *Greek* Letters, they [illegible] travel and go from the one Country into the other. Many *Romans* by this dream [illegible] had *Grecians*, and as many *Grecians Romans* to their Wives. To read well and truly *Barbarian* or strange Letters, signifie that they shall go into that Country, and have goods and honour there; but to read badly signifies the contrary: or that the sick [illegible] enter into foolishness and frenzy, by reason of the savage and strange speech, which a raveing man speaks. All Letters in any language, which one cannot read, signifie anger and trouble, for few days, if the writing be little; but for longer time if it be much.

Of

Of Plays and Pastimes.

TO play with a Top is pain and travel, whereof notwithstanding shall come good. To Leap, or to Run, or to Dance, signifieth prosperous success in Affairs: but to dance without musick, foreshoweth Want of Money. To play at Tennis, signifieth long noise, and quarrels: and often betokeneth love towards a Whore; for the Ball represents the Whore, because it hath no stay, and it goeth through the hands of many.

Of Plays, Games, and Instruments.

IF any one dreameth of the Trumpet, to them which would fight, it is good, and to those which have lost their Servants. But it revealeth secrets by reason of the great sound, but it killeth the sick: Also to Servants it promiseth liberty: But to wind a horn is ill, and forbiddeth to undertake any Law-suit.

Every Instrument which one may blow, signifieth trouble. To dream that you play the publick Cryer, may be interpreted as to sound the Trumpet; to play upon a Reed, or upon a Bag-pipe, is good to all. To sing and play upon the Harp, at Offerings and Sacrifices, is good for Weddings, and Contracting of affinity: but it is ill for other Affairs;

Affairs; to marry it signifieth the Gout, because of cords and nerves. To play or see played Tragedies, signifieth travel, fighting, injury, and a thousand evils; but to play merry Plays, is a merry [illegible] of Affairs: And to [illegible] signifieth deceit.

Of Riding.

TO Ride a Horse nimbly, is good for all: for the Horse signifies a Woman, or a Friend, the Ship, the Master and Guide to covers, and the good friend. So then as a [illegible] well, so shall he do all this. The Dart signifieth as much as the Horse, but that to a sick person it is death; as also a Chariot of four wheels. To ride a Horse through the Town is good for him which undertaketh to play a Prize, and to a sick man; for the one shall gain the Prize, and the other shall be Healed; but to ride out of Town is quite contrary. For one to dream that he rideth upon a wild Horse, if he be able to govern him, and to keep the saddle, it is good, for this dream signifies rule and dignity: But if he fall or be thrown out of the Saddle, it is [illegible] signifieth disgrace, dishonour, or reproach. To lead and guide Chariots through Woods and Deserts, signifieth death to all a hand.

Of the Race.

FOr to run is good to all, except to ſick perſons, when they dream they come well to the end of their race; for it ſignifieth that ſhortly they ſhall come to the end of their life.

To be put out of Office.

IF any one dreams he is depoſed out of his *place*, *eſtate*, and *dignity*, it is *ill* to all, and *killeth* ſuch as are *ſick*.

Of Wreſtling.

FOr to *Wreſtle* with any *Party* ſignifieth *ſtrife* with him. And among ſuch as are at *ſtrife* already, he which dreameth that he is *ſuperiour*, ſhall *vanquiſh* if they *ſtrive* not for *heritage*, for in ſuch a *controverſie*, it were better to be *beaten*. To *wreſtle* with a *ſtranger*, is *danger* of *ſickneſs*. If a *man* fight with a *child*, and he throw him upon the *ground*, he ſhall loſe the ſame *friend* by *death*: if he be *beaten*, he ſhall have *mockery* and *ſickneſs*. It is *good* for a *little child* to *wreſtle* with a *man*; for he ſhall do *great matters* more than one would think: But if he *wreſtle* or *combat* with a *champion*, this *dream* is not *good* for him. To *wreſtle* with *death*, betokeneth *ſickneſs*, or *debate*, and ſuits in *Law* with the *children* or *heirs* of *dead men*. But it

is *good* always for the *rich man* to think o
dream that he is in *authority*.

Of Combating.

FOr to *combat* with any one, is ill to all men
for beſides *ſhame*, he ſhall have *hurt*. Like
wiſe it ſignifieth much *ſtrife* and *contention*
and to be *wounded* in *fight* betokeneth *ſham*
and *diſhonour*. Notwithſtanding, it is *good* fo
ſuch as live by *bloodſhed*, as *Chirurgions*, *Butc*
ers, and *Cooks*.

To Bathe, and go into the Hot-houſe.

FOr to *waſh* and *bathe* himſelf in *Baths* an
Hot-houſes, ſignifieth *riches* and *proſperit*
and *health* to the *ſick*. But to *waſh* and *bat*
himſelf contrary to the *common uſe*, as in h
clothes, is *evil*; and betokeneth *ſickneſs* and *gre*
anger. It is *ill* to a *poor man*, if he be too co
ragious to *waſh himſelf*, and if he *have n*
ny which *rub him*; for is foretelleth *la*
ſickneſs. In like ſort it is *evil* to the *rich*, if he
alone, and have no body to *aid him*. In ge
ral, it is *bad* for all, not to *ſweat*, or to *ſee t*
Bath in an *open place*, or to find no *water* in
In brief, it is very *ill*, when it is otherwiſe th
cuſtom; for it ſignifieth *ill iſſue* of *enterpri*
and *affairs*. To be waſhed with *water natu*
ly hot is a *ſign* of *health* to the *ſick*; of *hinder*
of affairs to the *whole*. It is *good* to dream t
you *waſh* in *Fountains*, *Ponds*, and *currant*

ters, and in *fair* and *clear floods*: but not to *ſwim*, for that were a ſign of *danger* and *ſickneſs*.

Of Drinks.

TO Drink *cold water*, is good to all, but *hot*, ſignifieth *ſickneſs* and *hinderance* of *affairs*. To drink *Wine* with reaſon, and not to be *drunk* is *good*: but to drink *much*, and without reaſon, ſignifieth *much evil*: Alſo it makes you be in the company of *drunkards*. To drink *ſweet Wine*, or to ſee *fair Women*, or to *ſleep* under *ſhady trees*, to him that would take a *Wife*, it betokeneth a *good ſucceſs in love*. All *compounded Wines* and *Potions* mingled otherwiſe than naturally, is *good* for *rich men*, becauſe of their *delicacy*: But it is evil for *poor folks*, which never drink them but in *ſickneſs*. To drink *Urine*, ſignifieth *ſickneſs*: and to drink *Oyl* ſignifieth *Poyſon* or *ſickneſs*. To thirſt and find no *drink*, neither in *Wells*, *Fountains*, nor *Rivers*, is *ill*, and a ſign not to finiſh his *buſineſs*; but the contrary is *good*. If one dream that he is *drunk* or *ſick*, he ſhall be borne withal, as ſuch *perſons* are. Moreover to drink in *veſſels* or *tankards* of *gold*, *ſilver*, or *earth*, is *good* for all, by reaſon of the ſolid matter and uſe of the *veſſels*, which ſignifie *tranquility*. Alſo *veſſels* of *horn* are good, for they burſt not; *veſſels* of *glaſs* are *evil*, becauſe they break eaſily; they alſo *reveal ſecrets*, by reaſon of

their *tranſparence*; otherwiſe theſe *veſſels* may ſignifie our *friends*, which we embrace; when therefore the *veſſels* are *broken*, it ſignifieth the death of ſome of our *friends* or *affinity*. I know by experience, that to dream to ſee a *glaſs broken*, ſignifieth *Shipwrack* to *Mariners*. There are certain *veſſels* with ſtraight mouths which if one ſhall ſee *broken*, they ſignifie *end* and *iſſue* of *tribulations* and *anguiſh*.

Of Herbs, Roots and Grains in Pottage.

ALL *Herbs* and *Roots*, which have a ſtrong ſmell in *eating*, reveal *ſecrets*, and ſignifie *anger*, with all her attendance. That which is ſcraped before it be eaten, ſignifieth hurt, by reaſon of the ſuperfluity which is caſt away. *Laxative herbs* are good for thoſe which are in *debt*. *Herbs* and *Roots* which have an *head*, and are good *nouriſhment*, ſignifie *profit*, as a *Carrat* ſtrength to them which are at *law* for *inheritance*; for we pluck them out of the *ground*, with their *heads, branches, ſtrings*, and *veins*. *Coleworts* bring no *profit*, either to *Tavern* or *Vine-workers*; for the *vine* is never encompaſſed with *coleworts, radiſhes*, or *turnips*; being curled, ſignifie vain *hopes*; for they make great ſhew and have but little *ſubſtance*. To *ſick perſons* and *pilgrims* they ſignifie *danger* by *Iron*; as *hurts* and *cuts*. *Cucumbers* pilled are good for *ſick perſons*. *Pompions* are good

to

to get *friendſhip* and *affinity*, for other *affairs* not ſo good. To eat *Garlick* and *Onyons* is ill, but to have them is good: The *ſick man* that dreams that he *eats* many *Onyons* ſhall *recover*; but if he *eat* but few he ſhall *die*. All *grains* which one *eats* in *pottage* are *ill*, only *Peaſe* excepted.

Of Bread.

FOr to eat accuſtomed *bread* is good, as to the rich *white bread*, to the poor *brown*: *white bread* to the poor ſignifies *ſickneſs*, *brown* to the is rich impeachment of their *enterprizes*: *Barley bread* is good for all, *Pap* or *Gruel* hath the ſame ſignification as *Bread*.

Of Fleſh and Fiſh.

TO eat *fleſh* which one hath dreſſed himſelf, is good, except *Beef* and *Mutton*, which ſignifie *lamentation* and *loſs*, and *anger*. *Swines fleſh* is good for all *men*, eſpecially roſted, for it ſignifieth ſpeedy *profit*. But to dream you eat raw *fleſh* is not good, for it foretelleth loſs of ſome thing of yours. I know by experience, that to dream to eat the *fleſh* of any *ſtranger* is good; but if the *party* be known or familiar, he ſhall *die*. To *eat* little *birds* and a green *gooſe* is good for all. To *eat Veniſon* is good, for it ſignifieth to take much good from his *enemies*. To *eat* freſh *fiſh* is good, ſo they be not little *ones*, becauſe they

are nothing but little *bones*, and ſignifie *enmity* towards their familiar *friends*. All ſalt *meats*, whether they be *fleſh* or *fiſh*, ſignifie either neglect of *buſineſs*, or *anger* and *ſickneſs*.

Cakes, Capers, and Olives.

Cakes without *Cheeſe* are good; thoſe which have both ſignifie *deceit* and *treaſon* by *welſh-men*. Of *capers* and *olives*, and all *confections* to keep; alſo of other *ſtamped* and *compounded* things, I will not ſpeak, becauſe they are not good to dream. Notwithſtanding if one dreams of *Banquets* and great *Feaſts*, it is very good and proſperous; for this dream foretelleth great *Honour* and *Preferment*.

Of Fruits.

TO dream of *ſummer apples*, which are ſweet and ripe, is good; for they ſignifie a *good time*, and *joyfulneſs*. *Sower apples* or other, ſignifie *noiſe* and *ſedition*. *Quinces*, ſignifie *heavineſs*. *Almonds*, *Walnuts*, and *Filberts*, are *trouble* and *anger*. *Figs* in their ſeaſon are *good*, eſpecially the *white*: out of *ſeaſon*, they are *calumnies* and *detractions*. *Raiſins* in ſeaſon and out of ſeaſon are *good*, and moſt often they ſignifie *good* by *women*. *Pomgranates* ſignifie *ſtripes*, by reaſon of their colour. *Peaches*, *Cherries*, and other ſuch *fruits*, being ripe, ſigni-

ſignifie *deceitful pleaſures*, when one dreams he eats them in ſeaſon, but being out of ſeaſon, they ſignifie *travel* and *labour in vain*. *Mulberries* ſignifie the ſame that *Pomgranets* does. To ſee the *Mulberry tree* ſignifies *lineage* and *generation* to him that ſees it: but it muſt not be plucked up, or rooted out, for then it is *loſs* of *children*. *Pears* of the laſt year are *good*, but *wild Pears* are *good* only to *husbandmen*.

Of Houſhold ſtuff.

THe *Pots* ſignifie the *life*, the *Platters* the *eſtate* and *actions of the life*, as alſo the *hearth*: wherefore, according as ſuch things are of *baſe* and *ſmall*, made *great* and *precious*, or the contrary, ſo we muſt judge of the thing ſignified by them; the changing of them into *better* is *good*, into *worſe* is *ill*. So alſo you muſt judge of all other *houſhold ſtuff*. The *candleſticks* repreſent the *wife*; the *light* or *lanthorn*, the *maſter of the houſe*, or the *ſpirit of him which dreams it*, or alſo *love*: the *andirons* ſignifie *the life*; or as the *hearth*, the *eſtate* and *converſation* intirely; and the *wife* the *table* in like manner: the *bedſtead* and *cuſhions*, and all their *appurtenances* ſignifieth the *wife* of him that dreams it, and all the *eſtate of life*. *Veſſels* of *wine* are the *miniſters* or *ſervants*; the *treſſels* which bear up the *table*, are the *maſters of the houſe*, *governours*, *farmers*, and *encloſers*:

the *garners*, *butteries*, *coffers*, and *cabinets*, ſignifie the *wife*.

Of Oyntment and Painting.

TO dream that you are *anointed* and *painted*, is *good* for all *women*, except *wicked*; for *men* it is *ill*, ſignifying *ſhame*, except to thoſe which are accuſtomed to uſe them, as *Chirurgions*, *Painters*, &c.

To Dance and Sing.

TO ſeem to *dance* himſelf alone, or only in the preſence of the *houſholders*, is *good* for all: In like ſort alſo to ſee his *wife*, his *children*, or any of his *parents dance*, is *good*, for it is great abundance of *mirth*, and *goods*; but to him which is *ſick*, or hath any *diſeaſe* about him it is *evil*. Alſo to dream you *dance*, or ſee *dance* any of your *affinity*, in the preſence of *ſtrange people*, and *unknown*, is *ill* to all. To ſee a *child leap* and *dance*, is a ſign that he ſhall be *deaf* and *mute*. If a *ſervant* or a *ſailer* do dream that he *danceth*, it is *evil*, for the firſt ſhall be *beaten*, and the other in danger to *periſh* in the *water*. To him which is in *captivity* it is *good*, for he ſhall have *liberty*. To dream that you *dance* in a *high place*, ſignifieth to fall in *fear* & *danger*; if he be a *malefactor*, he ſhall be *hanged*. To *jeſt*, to move *laughter*, and to *counterfeit* others, ſignifieth to *deceive* ſome *body*.

body. To dream you *ſing* well and in *meaſure,* is *good* for *Muſicians,* and indifferent to others. But to *ſing* without *harmony* is a ſign of *impeachment* of *affairs* and *poverty.* To *ſing* by the way is *good,* eſpecially if you follow a *Cart,* for it ſignifieth you ſhall *live honeſtly* and *merrily:* But to *ſing* at the *bath* is *ill,* and ſignifies loſs of *voice.* Many by this *dream* have been condemned to *captivity* in the *Priſon* or *Gallies.* To *ſing* in the *market* or *publick places,* is *ſhame* and *diſhonour* to the *rich,* and *imputation* of *folly* to the *poor.*

Of Crowns of all Flowers.

Crowns of *Flowers* in ſeaſon, are generally *good. Crowns* of withered *Lillies* are *bad* for all. Of *Violets* in ſeaſon are *good*; out of ſeaſon, *bad*; the *white worſe* than the *blew. Crowns* of *Roſes* in ſeaſon are *good* for all, but the *ſick,* and thoſe which hide themſelves; for the firſt ſhall *die,* becauſe *Roſes* wither quickly: the other ſhall be manifeſted and revealed, becauſe *Roſes ſmell. Crowns* of *French Marigolds* are *good* for all, eſpecially for thoſe which are at *Law,* for they have a colour which laſteth. *Crowns* of *Flower-de-luces* defer affairs with hope. *Crowns* of *Creſſes, Fetherfew,* the flower called *Patience,* and *Marjoram,* are ill to all; for moſt often they ſignifie *ſickneſs.* A *Crown* of

Parſly, or of *Smalledge*, is *death* to the *ſick*. *Crowns* of *Palm* or of the *Olive tree* ſignifie *marriage* of a *maid*, of the ſame *houſe* or *lineage*; the *Palm* a *Son*, the *Olive tree* a *Daughter*. The foreſaid *Crowns* ſignifie good *eſtate* and *dignity* to a *Champion*, and to any of low *eſtate* which deſires them. A *Crown* of *Oak* or *Hay* ſignifieth as much as the *Palm*; and one of *myrrhe*, as much as one of the *Olive tree*. *Crowns* of *Wax* are *ill* for all, eſpecially for the *ſick*. *Crowns* of *Wooll* ſignifie *poyſons* and *priſons*: Of *Salt* or *Brimſtone* ſignifieth to ſuffer *hurts* or *troubles*, by *men* of *might* and *authority*. A *Crown* of *Gold* is *ill* for a *ſervant*, if he have not the reſt, I mean the *Robes* of a *King*, and the *ſigniory* after him: it is alſo *evil* for him which is *poor*, for it is beyond his *eſtate*: To the *ſick* it ſignifieth *death* ſhortly, for *Gold* is *pale*, and *heavy*, and *cold*, and in all *points* like the *dead*. Alſo it reveaſeth *ſecrets*, for he which carrieth a *Crown* of *Gold* is well marked: But I have known by experience, that this *Crown* preſented by a *dream*, hath brought *honour* and *profit* to the *rich* and *mighty*, and to *Magiſtrates* and *Judges*. To be *crowned* with *Onyons* is *profit* to him which ſeemeth to have ſuch a *Crown*, but *hurt* to thoſe which are about him.

To Sleep.

TO dream that you *ſleep* or *ſlumber*, ſignifieth *impeachment* of *affairs*, and is *ill* to all, except thoſe which are in *doubt* or *expectation* of *ſome danger*; for this *dream* delivers them from *pain* and *care*. But to dream that you *wake again*, importeth *action* and *operations*. To *ſleep* in the *Church*, to the *ſick* is *health*; to the *ſound man ſickneſs* or *great buſineſs*. To *ſleep* in the *way*, or in the *Churchyard*, is *death* to the *ſick*, and *hindrance* to *others*.

To ſay, or hear ſay, Farewell.

HE that dreameth he takes his *leave*, of any one, and biddeth him *farewell*, it is *good*, if he have a *Son*, *Friend*, or *Kinſman*, undertaking a *Voyage* at *Sea*, or making a *Journey* into the *Country*; for it foretelleth they ſhall have a *ſpeedy return*, and *good ſucceſs* in their *undertakings*. Alſo if any one ſeemeth to bid you *farewell*, it is *good* for him that *dreams* it, if he hath a *Suit in Law*, or if he undertaketh any *Deſign*, that may bring in *profit*. Likewiſe if a *Batchelour* dreameth this *Dream*, when he goeth about to obtain his *Miſtreſs*, it foretelleth that he ſhall aſſuredly obtain her.

Certain

Certain Obſervations collected by the Tranſlator.

IF one dreameth that he ſees his *Beard fair, long* and *thick*; the *Fire fair* and *clear* on the *Hearth*; his *Hoſe* and *Shooes* new, well-knit, and clean; the *Rain* fall on him, or about him; to ſee ſome little *pieces* of *Gold* or *Silver*, or his *Purſe* in his *Hand*; to *walk pleaſantly* or *delightfully* on the *way* without *hindrance*; to ſee or eat ſome little quantity of *Eggs*, or *Peaſe*, or *ſodden Pork*, and *ſweet Apples*; they ſignifie *good ſucceſs* in *affairs*, or ſome *profit* to redound to the *Dreamer*, within four or five days. But to dream of *Fairs* and *Markets*, foretelleth that the *Dreamer* ſhall have his *Pockets* pickt, which is uſually done in ſuch *places*.

When one ſhall have *hindrance* of *affairs*, or *ill ſucceſs* in any thing, he ſhall *ſee* or *ſound Bells*, *Trumpets*, or *ſing Sonnets*; he ſhall *ſee*, *hold*, or *eat Cherries*, *Walnuts*, or *Hazle Nuts*; or ſhall *remove Gravel*: He ſhall likewiſe ſee *Phyſicians*, or *Attorneys*, or *ſpeak* with them.

When one dreams that he *comes down a Ladder*, or that he *ſees* his *Hoſe* and *Shoes broken*; it betokeneth that he ſhall have loſs of Mony.

The end of the Firſt Book.

ARTIMEDORUS

His Expoſition of

DREAMS.

The Second Book.

To Watch.

TO Dream that in the *Night* one watcheth in a *Chamber*, ſignifieth to the *rich great affairs*; to the *poor*, and thoſe that would uſe any *ſubtilties* or *deceits*, it is *good*: For the *firſt* ſhall not be without *work* and *gain*, and the *others* undergoing their *attempts* with great *ſubtilty*, ſhall come to the height of their *enterprize*.

To go out and ſalute one.

TO dream that you are going out of the *Houſe* in the *Morning*, and are not hindred nor ſtopped, is *good*; for it ſignifieth your *buſineſs* ſhall have a *good iſſue*: But not to be able to get out, nor find iſſue out of the *Houſe*, is hindrance to thoſe that would *travel*, and impeachment of *affairs*, and *long ſickneſs* to the *ſick*. To ſalute his *familiar friend*, to ſpeak to *him*, and imbrace *him*, is *good*; for it ſignifieth that you ſhall ſpeak and hear *good news*; but if they be not our very

fami-

familiars, but only *ſimply known* to us, the Dream is not ſo *good*: If they be our *enemies*, it ſignifieth that we ſhall enter into *friendſhip* with them. To kiſs the *dead*, to him that is *ſick*, it ſignifieth *death*: To him which is in *health*, it forbids him to *ſpeak* of his *affairs* at that preſent, becauſe he hath kiſſed the mouth of the *dead*: Notwithſtanding, if the *dead party* hath been our *pleaſant* and *private friend*, it hindreth not a whit, either to ſpeak or undertake any thing.

Of the Apparel in general.

THe *Habits* accuſtomed and agreeable to the *ſeaſon*, are *good*; as in *Summer* an *Habit* of *Linnen Cloth*, and *fine Wooll*; in *Winter* a *new Garment* and of *ſtrong Wooll*. To him only which is at *Law*, and which is a *Servant* deſiring *liberty*, *new Apparel* is *bad*; becauſe he muſt have long time to uſe them, and refuſe them again. A *White Garment* is *good* only to *Prieſts*; to *others* it ſignifieth *trouble*: to *Mechanicks* it ſignifieth they ſhall have *no work*; It alſo revealeth *Malefactors*; to the *Sick* it is *death*; but the *Black Garment* it is *health*. Notwithſtanding I have often ſeen *poor men*, *ſervants*, and *captives*, having dreamed they were attired in *Black*, die. This *black Habit* is *bad*, except it be to them which would do *ſecret things*.

To

To have a *Garment* of *divers colours* or *ſcarlet*, for *Prieſts*, *Jeſters*, and *Stage players*, it is *good*; to others it ſignifieth *troubles*, *dangers*, and *revealing of ſecrets*; to the *ſick* it is, they ſhall be *tormented* with *ſtrong* and *abundant humours*. A *Robe* of *Scarlet* to *ſervants* and *rich men* is *good*, ſignifying *liberty* and *honour*, or *dignity*; it *killeth* the *ſick*, and bringeth *greater poverty* to the *poor*: To many it hath ſignified *captivity*: For the *man* clad in *purple* or *ſcarlet*, muſt alſo have a *Diadem* or a *Crown*, and many about him to guard his *body*. Every ſuch *Robe* died in *ſcarlet*, is to ſome *hurts*, to others an *Ague*.

A Womans gown is *good* only to thoſe which have no *Wife*, and which come upon *Stages* to *play*. Others after this *Dream* loſe their *Wife*, or fall into *great ſickneſs*, by reaſon of the *delicacy* and *effeminateneſs* of thoſe which wear ſuch *garments*. And yet notwithſtanding, in caſe of *rejoycing* and *Aſſemblies*, neither *Gowns* of divers *colours*, nor *Womens Gowns* are *bad*. To have a *Gown* of the faſhion of ſome ſtrange *Nation*, is *good luck* among *ſtrangers*, to him which purpoſeth to go, or remain, or lead his life among *them*; to *others* it is *ſickneſs* and *hindrance* of *affairs*. To have a *delicate* and *ſumptuous Gown*, is *good* for *rich* and *poor*: For to the *firſt*, their *preſent proſperity* ſhall continue; and

and to the *other*, their *goods* ſhall *increaſe*. *Broken* and *torn Gowns*, is *hurt* and *hindrance* of *affairs*.

A *Coat*, a *Jacket*, or *ſhort Cloak*, or *Skirt* of *Woollen-Cloth*, is *anger*, and *loſs* of a *Law-ſuit*: Wherefore it is *better* to dream you *loſe them*, than *you have them*. But the *loſs* of any other *Habit* is not *good*, except to the *poor*, *ſervants*, *captives*, and *debtors*; for theſe *Garments* being *loſt*, argues *loſs* of *evils* which incompaſs them. For *others* it is not *good* to dream of *loſs* or *nakedneſs*; for it ſignifieth *loſs* of *goods* and *pleaſant things*. A *fair* and *brave Gown*, and of *divers colours*, is *good* for a *rich* and *joyful Woman*; for the *one* keeps her brave for her *pleaſures*, the *other*, *divers colours*, argue her *profit*. For to dream of ſhifting a *Shirt* or *Smock*, or that the *Clothes* are fallen from the *Bed*, doth ſignifie *hard lodging*, and *much ſhifting* in *other Countrys*. It is always better to dream to have *good*, *fair*, *rich*, and *cleanly Garments*, than *little* and *dirty*, except only to thoſe which exerciſe *ſlovenly* and *dirty Trades*.

To Dream one waſheth his Garments.

TO dream to waſh *ones Clothes*, or *another bodys*, is to *ſuſtain* and *loſe*, or *eſcape* ſome *hurt* and *danger* about the *body* or *life*; for *Clothes* being *waſhed loſe* their *uncleanneſs*.

cleanneſs. This Dream alſo ſheweth, that ſome *body* ſhall *learn* and *perceive* our *ſecrets*: For to *waſh*, is to *take* and *amend*, or *correct*, and therefore it is an ill Dream for them which are in doubt to be *reproved* or *ſurpriz'd*.

Of Exterior Braveries.

Rings of *Iron* about one, do ſignifie *Goods*, but with *labour*. Alſo *Rings* of *Gold* which have *ſtones*, are good; for thoſe which have no *ſtones*, ſignifie *pains* without *profit*. But always maſſie and full *Rings* are better than hollow, which ſignifie *deceit* and *falſhood*, and greater *hope* than *profit*. *Rings* of *Amber*, *Ivory*, and ſuch like, are good only for *Women*. *Carcanets*, *Chains*, *Pearls*, *Precious ſtones*, and all *Adornings* of the *Head*, and *Necks* of *Women*, are good for *Women*; to *Widows* and *Maids* they ſignifie *marriage*; to thoſe which have no *Children*, that they ſhall have; and thoſe that have *Husbands* and *Children*, they betoken *Purchaſes* and *Riches*: For as *Women* are provided of theſe *Deckings*, ſo ſhall they be ſtored of *Husbands*, *Children*, and *Goods*. But to *men* this *Dream* ſignifieth *deceit*, *craft*, and *confuſion* in *accounts* of *money*, not becauſe of the *matter*, but of the *form* and *faſhion*.

Of

Of Gold and loſs of Rings.

FOr a *man* to dream he hath *Gold*, is not *bad*, becauſe of the *matter*, as every one will ſay; but contrarywiſe, it is *good*, as I have known by experience: But oftentimes, when one hath dreamed that he hath too much, or an exceſs, and ill agreeing to the *ſex*, by reaſon of the *faſhion* and *figure*, as to *mens habilliments*, *Chains*, and *Carcanets*: It happeneth in like manner, as for *men* to dream of a *Crown* of *Gold*, and *Plate*, and great *pieces* of *Gold*: For when any one ſhall have ſuch a Dream, the *Gold* ſignifieth evil, not in reſpect of the *matter*, but the *workmanſhip* and *figure*. But if the *Head-tires* be loſt, broken, or bruiſed in the Dream, it is loſs to a *Woman*. If any one dream that his *Pockets* are full of *mony* or *gold*, it betokeneth that he ſhall receive but little *mony*. And if a *man* dreameth that he hath found *Gold*, and he cannot tell where to hide it, or that he hath found a *purſe* of *mony*, and is afraid to be taken with it, it betokeneth that he ſhall have *loſs* by a *Woman*: *Loſs* of *Rings* to a *man*, ſignifieth not only the *loſs* of them that had charge over his *Goods*, as the *Wife*, the *Tenant*, &c. but alſo the *loſs* of his *Goods*, *Lands* and *Poſſeſſions*; or that he will no lend, or give away any more, to ſuch as h

hath

th lent, and committed *charge* to, as before nes. To many this Dream hath foretold of *Eyes*; for the *Eyes* hath some agreement th the *Rings*, by reason of the radiance of *Stones*. But when as your Dream is either *Hose* or *Shooes*, we must judge as of the *parel*.

Of the Combing ones self, and of curled Hair.

O dream to comb him or her self, is good both to *Man* and *Woman*, for it signifi- to go out of *evil time* and *affairs*; But to t and curl his *hairs*, is good only for *Wo-* and *Courtiers* which use it; to others it is t and *impeachment* for *mony*, and some- nes *imprisoning* and *sedition*.

Of the Looking glass.

O be before a *Looking-glass*, and to see themselves, according to their true ape, is *good* for him and her which would *married*; for the *glass* representeth to the *an*, his *Wife*, and to the *woman* her *Hus- and*: To those which are *married* it beto- eneth *Children*: It is also *good* to *sad* and *icted people*, for it signifieth that they shall on pass out of *heavinesse*, because *heavy men* ok not in a *glass*. But this dream to the k, is *health*. Others by this dream have one into a *strange country*. To see himself

in

in the *glaſs* not ſuch as he is, ſignifieth he ſhall be made *father* of *Baſtards*, or other *mens children*. But to ſee himſelf more *ill favoured* and *deformed*, is *heavineſs* and *anger*. Alſo to dream to ſee himſelf in the *water*, is *death* to the *dreamer*; or ſome *familiar friend* of his.

Of the Air, and that which is there done.

THe *Air clear* and *pure*, is *good to all*, chiefly to *thoſe* which have loſt *goods*, and which would make *Voyages*. The *Air troubled* and *cloudy*, on the contrary, ſignifieth *hinderance* and *anger*; *Rain* without great *wind* or *tempeſt*, is *good for all*, except to thoſe which go into *a ſtrange Country*, and thoſe which have their *vocation* and *work abroad* without ſhelter. Little *Rain* and *drops* of *water*, is good for *plow men*; to others it is little *gain*. Great *tempeſtuous Rains*, are *troubles*, *hurts*, and *dangers*, except to thoſe which are *ſervants*, *poor*, and *afflicted*; for it argues *ſhort deliverance* from their *preſent evils*, as preſently after ſo *ſudden* a *Tempeſt* cometh *fair weather*. *Snow* and *Ice* ſeen in their ſeaſon, ſignifieth nothing but that the *ſpirit*, when the *body* ſleeps, remembers the *cold* of the *day*. But out of time and ſeaſon, it is only good for *plow men*: to others not; for it argues that their buſineſs ſhall go forward

coldly,

coldly, and forbids them *to travel*, *Hails* are *troubles* and *heavineſs*, and *reveals ſecrets*. *Thunder* without *Lightning*, to *ſervants*, *trouble* and *falſhood*: But *Lightning* without *thunder*, *vain fear*, and *without cauſe*. To ſee *Elementary fire clean*, *pure* and *clear*, not great nor thick, are *threatnings* to ſome *Nobles*, and *men* of *great Eſtates*: But *large*, *fair*, and *thick*, is approach of *enemies*, *poverty* and *famine*. In what place ſoever the *fire* is, and from what place it comes, be it from the *North*, *South*, *Eaſt* or *Weſt*, from that ſide ſhall the *enemies* come, and about thoſe *Regions* ſhall they run; or elſe there ſhall be *famine*: But yet it is worſe to dream that he carries the *fire*. To ſee in your dream *torches* and *burning flames* fall from *Heaven*, ſignifieth that *Wood-ſtacks*, *Collonies*, and *Trees* ſhall be burnt: It is alſo great and extream danger of *life* to him that dreameth it. *Lightning* without *tempeſt*, falling near, without touching the *body*, ſignifieth *change* of *place*; falling before a man, forbids *travelling*. To be touched and ſmitten with *Lightning*, ſuch a dream is good for thoſe which would not have their *ſin* and *poverty* hidden, for others will reveal them: To the *rich* and *mighty men* adorned with great *dignity*, as that of a *Scepter*, or *Crown* of *Gold* it is good; for the *fire* reſembleth the *gold*. To others, this dream ſignifieth

eth *loſs* of *goods*. Moreover, to thoſe whi
are *unmarried*, it ſignifieth *marriage*, be th
rich or *poor*; but it breaketh *marriages* mad
and maketh *friends enemies*; for *Lightni*
looſeneth, but uniteth not. Thoſe that ha
children, upon this dream ſhall loſe them; ſ
the tree touched with *Lightning*, withers, a
loſeth both *fruit*, *flower*, and *bud*. To drea
of *Lightning*, maketh *Champions* honourabl
and graceth *Orators*, and all ſuch as wou
ſhew themſelves, and make appearance. Al
it is good for him which is at Law, in caſe
honour and *renown*; though *loſs* in caſes
poſſeſſions and *houſes*; but not *loſs* of *Land*
them which poſſeſs it: to thoſe which p
tend to take *poſſeſſion* it denies *entrance*. Alſo
ſignifieth to him which is in a *ſtrange Count*
that he ſhall return to his *own*; and to h
which is in his *own*, that he ſhall die the
You muſt underſtand it is all one dream,
you are only touched on the *head*, or on t
ſtomach, or to be burned with *Lightning*; b
take heed leſt you dream you are all burn
and conſumed by the *Lightning*, for it is dea
to him which dreameth it. Alſo you m
know, that it is not good to be ſcorcht w
Lightning, being with his *face* on the *earth*,
lying on ones *back*, or being in a *Ship*, but
ly being upright upon his *feet*, or ſitting i
Royal and *Majeſtick Seat*.

Of Houſhold-Fire.

TO dream you ſee *fire* on the *Hearth*, *clear* and *little*, is *good*; but *much*, is *ill*. *Little* and *clear*, is *abundance* of *goods*: *Dead fire* is *poverty*, and if there be any one *ſick* in the houſe, it is *death*. To hold *torches* and *fire-brands* by *night*, is *good*, eſpecially to *young folks*, to whom moſt often it ſignifieth *love*, with *pleaſure* and *effect*; but to ſee another hold a *torch*, is *ill* to thoſe which would be *ſecret*. A *burning light* in the *houſe*, *clear*, and *clean*, is *affluence* of *goods* to the *poor*; to *unmarried perſons*, *marriage*; to the *ſick*, *health*. But an *obſcure* and *troubled light*, is *heavineſs*, and *death* by *ſickneſs*. A *light* put out, is *health* to the *ſick*, for ſoon after one will light again. A *lamp* of *braſs* is either great *goods*, or *great evils*, according to the diſpoſition of the *light*. A *lamp* of *earth* ſignifieth leaſt hurt: The one and the other reveal *ſecrets*: A *lamp* ſeen in a *Ship*, is a ſign of great *joy* and *tranquility* to *Navigators*.

Of burning Houſes.

HOuſes burning with a *clear fire* without falling or diminiſhing, is *riches* to the *poor*; and the *rich*, *higher eſtate* and *dignity*: But to the *houſes* which *burn*, or *fall*, or *conſume*, are *ill* to all, and ſignifie *death* of *maſters*,

ſters, children, ſervants, parents, or *friends*; in like ſort *trees* burning before or within the *houſe*. The *door* of the *houſe* ſeeming to be on *fire*, is good to the *good wife*, and *danger* to him which dreams it. To kindle the *fire* eaſily in the *Oven* or *Hearth*, is a ſign of *Generation*; but for it to go out ſtraight after, is hurt.

Of Dogs, and the Chaſe.

THe *Hayes* and *Ginnes*, and all ſuch things to enſnare and ſurprize *beaſts*, are *ill*, unleſs to them that ſeeks *ſervants* run away, and a thing loſt, for then it ſignifieth ſpeedy *recovery*. It is better to ſit and hold them your ſelf, than to ſee another hold them, in as much as it is better to trouble than to be troubled. *Greyhounds* going to the *chaſe*, are *good* to all, and ſignifie *actions* and *imployments* enſuing. To ſuch as are accuſed, and are in *ſuits* of *Law*, they are *ill*: But returning from *hunting*, they take away fear, and hinder a *workman*. A *Houſhold Dog* ſignifieth *farms, ſervants*, and *poſſeſſions* to come. Another mans *Dog* fawning on us, ſignifies *craft* and *deceit* againſt us by his Maſter: *Biting* and *barking* at us, ſignifieth *injuries, adverſities*, and oftentimes *Aches*. Little *Ladies dogs* ſignifie delight and paſtime.

Of

Of Beasts of all sorts.

A *Sheep* signifieth *advancement*, and obtaining of goods, wherefore it is good to dream you have many of them, or see them of others, and feed them; especially to those which desire to handle *Government* and charge of people; and those which have attained thereto already. It is also good for *Sophisters*, *Pedants*, and *School masters*. The *Ram* signifieth the *Master*, or the *Prince* and *King*. It is good to dream to be lifted on high surely, and by plain and easie places; especially for *Orators*, *Attorneys*, *Proctors*, and all those which desire to heap up Gold and Silver by their labour: *Goats* signifie no good, but are worse to *Navigators*. *Asses* bearing *charge*, *stronge* and *obedient*, are good for *friendship* and *company*, and signifie the *wife*, *companion*, or *friend*, being not *proud* above their *estate*, or fierce, but *gentle* and very *obedient*: They are also *good* in *all affairs* and *enterprizes*. *Mules* are *good* for all *works*, especially *husbandry*; only they cross *weddings*, or *procreation*. If the *Asses* or *Mules* are *hot*, or *mad*, and do any *hurt*, or be *savage*, it argueth *deceit* by some of our own *house*, or *subjects*: *Mules* also signifie *sickness*, as I have known by experience: *Oxen* in *labour* are *good* for all; but in a *herd* they are *trouble*, &

divulgation, and *peril*. The *Bull* signifieth any great *personage*, especially if they *threaten* or *pursue* you: To *Marriners* it is *tempest*, and if he *wound* you, it is *hurt* and *shipwrack* by some *inconveniences*, which shall fall from the top of the *Mast*, as I have often experienced and it daily often falls out. Thus much shall suffice concerning *domestical* & *familiar Beasts*.

Now let us speak of *wild* and *savage beasts*. To see a *gentle*, *familiar*, and *fawning Lion*, signifieth *good* and *profit*, by the *King* to a *man* of *war*; by the sentence of the *Judges*: and to the *Wrestler*, or *Fencer*; by the *Magistrate* to the *Mechanick*, and by the *Master* to the *Servant*: For the *Lyon* represents these *persons* for his *force* and *might*. But if he be *hot*, and would *hurt*, it signifieth *fear* and *sickness*, and *threatning* by such *persons*, and *danger* of fire. To see or have the *forehead* of a *Lyon*, is good for all, and most often the begetting of a *man child*: The *Lyonness* signifieth as the *Lyon*, only less good and less hurt; and not by *men*, but by *women*. I have also know by this *dream* of a *Lyonness* fearing, or biting, rich personages have fallen into *crimes* and *accusations*. The *Leopard* signifies (both the *man* and the *woman*) *wicked* and *deceitful*, by reason of the *diversity* of *colours*: Also *people* of a strange *country*, *sickness*, *exceeding fear*, and *sore eyes*. The *She-bear* signifies a *wife*, *sickness*, and *re-*

turn

turn from a ſtrange *country*. The *Elephant* ſeen in a *dream*, is *fear* and danger. I have often obſerved and known that the *Elephant* affrighting *one*, ſignified *ſickneſs*; and catching, and killing *one*, ſignifieth *death*. I knew in *Italy* a *rich* and *wealthy woman* which dreamt that ſhe was mounted upon an *Elephant*, and ſhortly after *died*. You muſt underſtand, that every *wild Beaſt* generally repreſenteth our *enemies*; and therefore it is alwayes better to overcome them, than to be overcome of them. The *Wolf* ſignifieth the *year*, and a *cruel enemy* hunting plainly againſt us. The *Fox* ſignifieth the ſame that the *Wolf*, and an *enemy* hunting ſecretly by ſurprizing and ſpying, and moſt often, *deceit* by a *woman*. The *Ape* ſignifieth a *malefactor* and *deceiver*. The *Wild Boar* ſignifieth *rain* and *tempeſt* to thoſe which travel; and to ſuch as Plead, a ſtrong Adverſary; To Plowmen, ſterility; and to him which marrieth, a rude and angry wife: To Ships it ſignifieth the governance and courſe; and in land journeys, the way eaſie or hard to hit. In other places it ſignifieth, that there are Fugitives and Deceivers, falſe and perjured perſons, fearful and unaſſured. One may judge of every other Beaſt according to the former manner, and by thoſe to whom they appertain. And you muſt remember, that domeſtical Beaſts, which ſhew

themſelves fierce and ſavage, ſignify ill; and contrariwiſe, cruel and ſavage Beaſts, which in your dream repreſents themſelves gentle and domeſtical, ſignifieth good. Beſides, they ſignify exceeding profit if they ſeem to ſpeak our language, eſpecially if they ſay any good thing, or joyful; and all which they ſpeak, commonly falleth out.

Of creeping Beaſts.

THe *Dragon* ſignifies a *King* or *Lord*, and the time, for his length; alſo *Riches*, *Gold* and *Silver*. When one dreams that he comes and *gives* any *attempt*, or *ſpeaks*, it ſignifies *great goods*: If the contrary, it ſignifieth *evil*: A *Dragon* folded and wreathed and terrifying, ſignifieth great *danger*, and *captivity* and *death* to the *ſick*. The *Serpent* ſignifies *ſickneſs* and *enmity*: And if any one ſeem to be governed by him, *ſickneſs* and *enmity* ſhall ſorely handle him. The *Aſp* and *Adder* ſignify *money*, and *rich Wives*. I have known by experience, that theſe *two beaſts* coming towards us, wreathed and wound together, have been *arguments* of *good*, eſpecially if they *bite us*. Any *Beaſt* which one dreams that his *Wife* carrieth hid in her *boſom* with *pleaſure* and *paſtime*, ſignifieth ſhe ſhall be *corrupted* by the *enemy* of him that *dreams it*: But if ſhe be *fearful* and *ſad* by reaſon of the aforeſaid *bed*

ſo carried, ſhe ſhall be *ſick*, and if ſhe be with *child*, her *fruit* ſhall be *endangered*.

Of Fiſhing.

NEts and all other *inſtruments* of *Flax* to *catch Fiſhes*, ſignifie the ſame which the *Hayes* and *Gins* in the *Chaſe*, of which we have ſpoken before. So a *Line* of *Silk* or *Horſe-hair*, and wrought, ſignifieth *deceit* and *craft:* wherefore it is always better to dream you *hold them your ſelf*, than that any other *hold them*. To catch much *Fiſh together*, and *very big*, ſignifie to all, *Gain* and *Profit*; except thoſe which exerciſe an *Art* or *Trade*, which requires ſitting by it, as *Maſters*, *Teachers*, and *School-maſters*; for the firſt cannot *Fiſh* and do their *Trade*, the others ſhall have *fooliſh Scholars* and *Auditors*, becauſe the *Fiſhes* are mute. To catch *little Fiſhes*, is heavineſs, and no profit. Every *Fiſh* of divers *colours*, is poyſon to the Sick, *deceit* and *treaſon* to the Whole. *Red fiſh* ſignifie to *Servants* and *Malefactors*, *torments*; to the Sick, groſe *Feavers* and *Inflamations*; revealing thoſe that would be *ſecret*. *Fiſh* which have *ſcales*, and which one may pill, are *good* for the *Sick*, *Captives*; and *Poor*, and to every *afflicted Perſon*; For it ſignifieth to them *abolition* and *loſs* of *evils*, wherewith they ſhall be *encompaſſed*.

Of Frogs.

FRogs are *Abusers* and *Praters*: But to *see them* in a Dream, is good for *those* which live upon the *Commons*. I knew a man who dreamed that he *beat* with his *Fist*, and the *knuckles* or *joynts* of his *fingers* upon *Frogs*; and it so fell out, that his *Master* gave him *Authority* over all the *affairs* of his *house*. So then one must think that the *Pond* represents the *House*, the *Frogs* the *Inhabitants*, and the striking of his *Fingers* the *commandment*.

Of great Monsters and Fishes of the Sea.

TO see a great *Fish* in the *Sea*, is *good* for no *Man*, only the *Dolphin* excepted; which promiseth *wind* from the place from whence he cometh; but out of the *Sea* every *Fish* and great *Monster*, is good, for they can *hurt* no more, nor *save* themselves: And therefore, besides that, our *Dream* signifies that our *enemies* cannot *hurt us*: it saith moreover, that the *wicked* shall be *punished*. Notwithstanding, the *Dolphin* being seen out the *Sea*, is not *good*, but signifieth the *death* of some of our good *Friends*.

Of Dive-dappers, and Cormorants.

TO see in a *Dream*, Dive-dappers and Cormorants, and other such like *Birds* of the *Sea*,

Sea, is *peril* to *Mariners*, but not *death*. To others they signifie their *Friends*, and *Whores*, *Deceivers*, wicked and perjured *Pyrates*, which haunt *Rivers* and the *Sea*. And if in dreaming, he sees these *Birds*, and *lose* any thing; he shall never *recover* it again. *Ducks* also, and *Drakes* and other *Birds* of the *River*, signifie the like.

Of dead Fishes.

TO see or find Fishes dead in the *Sea*, is not good, for it betokeneth vain *hopes*; but it is better to catch them, or *buy* them any way. Also it is good to eat them dreſt, and according to their dreſſing you muſt judg as followeth. To see a *Fish* in his *Chamber*, it is ill to a *Maſter*, and to the Sick. A Woman with child, dreaming that she hath a Fish instead of a Child, according to the *Ancients*, she shall have a dumb Child: But as I have known, it signifieth more often that she shall have a dying Child, or of little life.

Of Birding or Hunting of Birds.

THE Lime-twigs and Glew is the return of those which are afar of, the recovering of Fugitives, or any lost thing. Of the Nets and Hays to catch Beasts in, we must judge as of those of wild Beasts.

Of all sorts of Birds.

GReat Birds are better for the rich than the poor, little and tidy, are the contrary. To see an Eagle flying over a stone, or a tree, or in an high place, is good for those which would undertake business; but to those which are in fear, it is evil. Also it signifieth return of him which is in a far Country. And if his flight be far, and at ease and pleasure, it is good, and signifieth, that the business shall have end, but not so soon. An Eagle flying, and falling upon the head of *him* which dreameth, it signifies his death: To be mounted upon an Eagle, signifieth to Kings, Princes, and mighty and rich Personages, death: But to the poor it is good, for they shall be welcome, and received of all rich men, from whom they shall draw great profit. Oftentimes it signifieth changing ones Country, and going into another Nation. The Eagle threatning, signifieth threatning of some great Personage: But being gentle, or giving any thing, or speaking, hath been found a good dream by experience. The Woman which dreams that she hath received an Eagle, shall bear a child which shall rise (according to his quality) to goods and honour. To see a dead Eagle is good for a Servant, and him which is in fear;

fear; for it ſignifies the death of the Maſter and threatner: to others it is hindrance of affairs. The Bird called a *Grip*, is good for earthen Potters, Tanners, and Dyers of Leather: but to Phiſicians and Patients they are evil. Alſo, they ſignifie wicked Striplings, and Robbers dwelling without the Town; and evil in every thing. The *Faulcon* and the *Kite* ſignifieth *Thieves* and *Robbers*. The *Crow* may ſignifie the Adultereſs and the Thief. The *Raven* ſignifieth hindrance of affairs, and old Wife and Winter. Bats ſignifie ſignifie needy Folks, and trouble in vain; which the *Jay* alſo ſignifieth. Wild Pigeons ſignifie wild and diſſolute Women; and tame Pigeons ſignifie honeſt Women and Matrons: eſpecially pleaſure in buſineſs; and in caſe of friendſhip, company, and reconciliation, they are good, becauſe they flock together. Cranes and Storks ſeen in a flock, ſignifie that Thieves and Enemies ſhould be fled from: In Winter, bad weather, and tempeſts; and in Summer, drought: But being ſeen alone, and a part, they are good for a Traveller, and ſignifie the return of him which is afar off: they be alſo good in caſe of Weddings and Procreations, eſpecially the Stork: by reaſon of the aid and nouriſhment which her little ones give her. The Swan ſignifies a Man-Muſician, and his

Musick; revealeth secrets, by reason of his colour. Being seen of the Sick, it signifieth Health: but if he sing, Death; for he never sings, but near death.

Of Flies.

BEes are good to Plowmen, and to such as thereby get profit: to others they signifie trouble, by reason of the noise they make; and wounds, by reason of their sting; and sickness, by reason of their hony and wax. Fluttering upon ones Head, they are good to him that would be a Thief or Captain: to others, they signifie evil, especially death before People or Souldiers. To shut in these Flies, and also to kill them, is good to all, only except to Countrymen and Plowmen.

To Sail.

TO dream to sail well, is good for all; but to be in a tempest upon the River or Sea, is ill, signifieth heavineſs and danger. To suffer shipwrack, the Ship being overwhelmed or broken, is most dangerous to all, except those which are detained by force; for to them it signifieth releasing and *liberty*. It is always best to *sail* in a great *ship*, which hath charge: Also it is better to *sail* by *Sea*, than by *Land*. To have a *mind* to *Sail*, and

and not to be able, is hindrance of *affairs*. To ſee from the *Land Ships* on the *Sea* ſailing at their *eaſe*, is good to all, and ſignifieth to *travel*, or *return* from *travel*, or Meſſengers and *news* from *Sea*. *Ships* going from a *Haven* to *Sea*, ſignifie good and ſlow *affairs*; but arriving to the *Haven*, the contrary. For the artificial *Haven*, ſignifies always our *Friends* and *Benefactors*; the Rocks, thoſe whom we love by conſtraint; the *Anchors*, *ſurety*, but hindrance of voyages; the *Ropes* which keeps the *Ship* at *Land* are *debts* and *impediments*; *Maſt* ſignifieth the *Maſter* of the *Houſe*, or *Galley*. To ſee any part of the *Ship* on *fire* and *burn*, ſignifieth danger, leſt ſhe break on that ſide, or danger to him which by that ſide of the *Ship* is *meant*.

Of Husbandry.

THe *Plow* is good for marriages, *procreation*, and *affairs*, but it requireth *time*. The *Yoke* is good, yet not to *ſervants*. Wherefore it is better for them to ſee it *broken*. The *Sythe* is *hurt*, for it cuts *all*, and ſignifieth the *time* of half a *year*. The *Saw* ſignifies the *woman* and her *profit*: The *Cutter* of the *Plow*, the *Wood*, the *Fan*, and the *Sythe*, is hurt, departure, and loſs. The *Cart* is the life of him that dreams it. To *dream* to cut Vines, or *reap* out of time, ſignifieth that your

your buſineſs ſhall be ſlacked untill ſuch time as *men* uſe to *cut* Vines, and *mow*. Sheaves of *Corn*, or like grain, are alſo *hindrance*; for this is not ready *meat*. Holes in the *Earth*, Ridges, or *ſecret* places of the *Earth*, where grains are *ſowed*, or *hidden*, ſignifie the *Wife*, the *Life*, and the goods of him which dreams it. Hedges, Pales, Ditches ſet for limits and confines of inheritances, are *ill*; yet to ſuch as are in *fear*. They hinder *travelling*; but in other affairs ſignifie *aid*, friends, and ſupport in *neceſſity*.

Of Trees.

THe Oaks are *people*, and alſo Folks; the *Olive Tree* is the *Wife*, the *Combat*, *Principality*, and *Liberty*; therefore it is good to ſee it flouriſhing well, *bearing fair* and *ripe fruit* in *Seaſon*. To beat down Olives is good for all but ſervants: to gather Olives on the ground, or *tread* upon them, is *pain* and anger. The *Bay tree* is a rich and *fair Wife*, it is alſo ill ſucceſs of affairs, becauſe it is *bitter*: but for Phyſicians, Poets, and Divines, it is good for their *Art*: the Cypreſs tree is *patience* and lingring. *Pine-tree*, and bodies of Fur-trees have reference to Patrons and Mariners, becauſe that thereof *men* make Ships, and alſo *Rozen*: to others it ſignifieth *ſloth* and *fear*. Orange-trees, Pom-

Pomgranate-trees, Apple-trees, and Pear-trees, muſt be accounted of, as their *fruit*, of which we ſpake in our *firſt Book*, in the ſpeech of Meats. Pine-trees, Black-Poplars, Elms, Aſhes, and other ſuch like, are good only for Souldiers, Joyners, and Carpenters: to others they are *poverty*, becauſe that they are treees without *fruit*. *Beech* and Mirtle-trees are wanton *women*, and are good for thoſe which would undertake any ſuch buſineſs, and for the *ſick*: to others they are *pain* and *labour*.

Of the Dung.

COw-dung, Horſe-dung, and all others (except Man's) is good only to a *Plowman*; to others, it is heavineſs and *hurt*. It hath been proved by experience, that it is *profit* to ſuch as are of mean *eſtate*. To ſee great ſtore of *man*'s *dung* is great *evil*, eſpecially to be fouled therewith, is moſt *evil*. To lay his *dung* in his *Chamber*, is great *ſickneſs* or *divorce* of his *wife*, or *friend*, or change of *lodging*. It is very great danger to dream to eaſe ones *belly* in the *Church*, in the *Market*, or *Hot-houſe*, as *ſhame*, *hurt*, and *revealing* of *ſecrets*. But to eaſe ones *belly* well, with *eaſe*, and *much*, in a *Privy*, or *Chamber pot*, is good for all; it is a ſign of *Allegiance*, and diſcharge of *care* and *buſineſs*. I have known it

alſo

also good to ease ones self by the *shore* in the *fields*, *paths*, *rivers*, and *ponds*; and the like to dream of a *Cupboard*.

Of Floods, Ponds, Fountains, and Wells.

RIvers having their *water clear* and *clean*, gliding gently, are good for *Servants*, and those which have *Law-suits*, and such as would travel; for they signifie the *Masters* and *Judges*, which do as they will; and also *Travellers*, because they *run* daily. But if the *River* be *dirty* and *violent*, it is contrary; the *threatning* of *Masters* and *Judges*, and *hindrance* of *Journeys*. It is yet worse, if the *River* seemeth to carry *Houses* and *Inheritance* of him which dreameth it, or himself either; and abundance of *evil*, if it carry him even to the *Sea*. It is also *ill* to be upon the *River*, whose *waves* run against the *person*, and he cannot get out; for with *pain* shall one *suffer* and *support* the *evils* that he *hath*, hath he never so great a *courage*. *Great floods* are *rigorous Judges*, *angry Masters*, *presses* of *people*, *Assemblies*, and *noise*, by reason of the *violence* and *murmuring* thereof: It is good to pass them on *foot* or *swimming*. To *swim* in a *River* or *Pond*, is to fall into great inconvenience: It is ever better to *swim* without *stay* to the *shore*, than to be asleep in *swimming*. A *clear River* running into the *House*, is

the

the coming of ſome *rich man*, by whom one ſhall *reap* great *profit*: But a troubled and violent *River*, and removing of *moveables* in the *Houſe*, is the *violence* of ſome *enemy*. A *River* running out of a *rich mans Houſe*, ſignifieth that he ſhall have *authority* in the *Town*, and be very *bountiful* and *liberal*: to the *poor man* it is doubt of his *wife*, or others of the *houſe*, which he ſhall hardly rule. To ſee other than *River water* enter into the *Houſe* troubled and dirty, is doubt of *fire*: But being fair and clear, it is *gain*, *poſſeſſions*, and *mony*. In like ſort is it to ſee in his *ground*, a *Houſe*, a *Well*, which was not there before: alſo it ſignifieth *Wife* or *Children* to thoſe which have none. To ſee a *well* full of *water* in the *houſe* is good, if it be open above, and *ſtrangers* draw not out of it; for that is the loſs of *wife*, *children* or *goods*. The *pond* being great, ſignifieth the ſame that the *river* doth, but that it ſignifieth *hindrance* of *travel*; but being little or mean, is a *rich* and *pleaſant wife*, loving her *pleaſures*. It is very good to *ſail* in a *pond* or *river*, but not *ſwim*. *Fountains* and *ſprings*, abounding with good *water*, are good to all, eſpecially to the *ſick* and *poor*; procuring to them *health* and *riches*: but *dry* is clean contrary.

Of

Of Fenns, Mountains, Marſhes, Paths and Woods.

MArſhes and *Fenns* are good only to *Shepherds*, to others they are *impeachments*. *Mountains*, *Valleys*, *Woods*, and *Plains*, are *heavineſs*, *fears*, and *troubles*; *ſtripes* to *ſervants* and *malefactors*, and *hurt* to the *rich*: It is always better to croſs over them, and not to ſtay there, than to *ſlumber* in the way. Large, *plain*, and *eaſie* paths are fore-runners of *Health*, and ſo on the contrary.

Of Law, and places of Pleading, and of Phyſicians.

PLaces of *Pleading*, *Judges*, *Attorneys*, and *Proctors*, are *trouble*, *anger*, *expence*, and *revealing* of *ſecrets*. If the *ſick man* dreameth he obtains his *ſuit*, he ſhall come to better *eſtate*: if otherwiſe, he ſhall *die*. And if he which is in *ſuit*, dream that he ſits in the *Judges ſeat*, he ſhall not be *overthrown*, but rather his *adverſary*. *Phyſicians* ſeen in a *dream*, to him which is in *Law*, ſignifie the ſame that *Attorneys* and *Proctors*.

Of high Eſtates and Dignities.

TO dream to be a *King* or *Emperor*, to the *ſick* is *death*; for as the *King*, ſo alſo *death* is *ſubject* to *none*: To him which is in *health*, it is loſs, or *ſeparation* of *Parents* and *friends*: for the *King* hath no *companion*: to a *ma-*

a *malefactor* it is *surprizing*, and *discovering* his *faults*; for the King is known, and encompassed with his *Guard*: the *Scepter*, *Crown*, and *Habit*, or *Ornament Royal*, signifie as much. The *poor man*, which dreams he is a *King*, shall do worthy *deeds*; whereof he shall have *honour* without *profit*. The *servant* shall be at *liberty*. It is very good for a *Philosopher*, *Poet*, or *Sooth sayer*; for nothing is more free and royal than a *worthy spirit*. To dream to be a *Captain*, to those that are accustomed thereto, is good; to the *poor* it is *trouble* and *defamation*; to the *servant liberty*. To be a *Town clerk*, it is to do another mans *work* with *pain*, void of *profit*. To the *sick* it is *death*. To the *Servant* it is *good government* of the *house*, *faith*, and *authority*. To be a *Mayor* or *Bayliff* of the *Town*, or to have *charge* and *government* of *children* and *women*, are *troubles* and *anger*. To have a *Commission* and *power* over the *living*, is good for *Physicians*, and those that are studious of the *government* of *life* and *health*: To others it is *troubles* and *defamation*. To give *Alms* and *general distributions*, to the *sick*, it is *death* and *dissipation* of goods; to the *whole*, *trouble* and *defamation*. To good men being *poor*, it is good, betokening *goods* and *advancement* coming to them; so without goods one cannot give such *alms*. Also it is good to *Players* and

and *Morrice-dancers*; for it signifieth to them *honour* and *praise*. When one maketh the aforesaid *Alms* and *distribution*, to dream that one taketh his *part*, is good: But not to take it, or receive it, is good to *none*, but evidently signifieth *death*; for the *dead* receive no more. Any *dignity* which requireth carrying of *Gold* and *purple*, is *death* to the *sick*, and discredit to others. To be made a *Bishop*, is good for all, only except those which would be *secret*. To be chief of the *house*, *assembly*, or *congregation*, is *pain*, *anger*, and oftentimes *hurt*. Any *State* belonging to a *man*, which a *woman* dreameth she hath, signifieth her *death*; And the contrary.

Of War, of the Army, & election of Men at Arms.

WAr and *affairs* of *war*, are *troubles* and *anger* to *all*, excepting *Captains* and *Souldiers*, and such as live by it; for to such it is gain. *Arms* which cover the body are great *surety*, as the *Buckler*, *Helmet*, *Crosset*, and such like: Others which one tosseth and brandisheth, as the *Pike*, *Lance*, *Arrow*, and *Dart*, signifieth *debate* and *sedition*. The *Wood knife*, or *Sword*, is *courage*, *force*, and *vertue*. The *Buckler* and *Helmet* have also reference to the *wife*, who shall be either *fair* and *rich*, or *poor* and *ill-favoured*, according to the quality of the *harness*. To chuse *men* of *war*, or *souldiers*

to

to the *Battel*, is *death* to those which are some way *sick*, and often to old *folks*: To others, it is *business* and *anger*, *change* of *place*, *flight* and *voyages*. To the *idle* and *poor*, it is *work* and *profit* which shall befall them; for the *souldier* is not *idle*, nor without *praise*: To a *servant* it is *honour* and *estimation*.

Of single-combat.

Single Combat signifieth *noise* or *Lawsuits*, which resemble the *pains* and *labour* of the *combatants*: The *Arms* of him which *flyeth*, signifieth to go to *Law*; of him which *persueth*, signifie to call on to *Law*: Sometimes I have known that this dream hath fore-told *Marriages*.

Of the Sun.

TO dream the *Sun riseth* shining and *clear*, is good to *all*, and also setting so, it signifieth *gain*, *operation*, *protection*, and *liberty* to *servants*: But to such as would be *secret*, is *ill*; for it *discloseth* and *discovers* all. Likewise, if it rise toward the *East*, it relieveth the *sick*, after he hath been very *low*, and signifieth that *sore eyes* shall not make *blind* the *patient*, and the return of him which is far off. Also it is good for him which would travel towards the *East*; to others in all affairs it is cross. If the *Sun* seem to rise in the

South

South or *North*, you must judge thus. The *Sun* being dark or bloody, or as it were murmuring with *anger* or *heat*, is ill to all, and signifieth *soreness* of *eyes*, *sickness*, and *children*; yet it hath *been found* good to them which are in *doubt*, and which would be *secret*. The *Sun* descending upon the *earth*, or any *house*, is a *sign* of *danger* by *fire*; entring the *Chamber*, and *threatning*, is great *sickness* and *burning*: but if it *speaks*, or makes any good *sign*, it is abundance of goods. The *Sun* vanishing away, or *hiding* and *absenting* it self, is *ill* to all, except to those that would be secret: Most often it is *loss* of sight, or *death* of a *child*. It is always better to see the *Sun beams* entring the *house*, than the *Sun* it self; for the *beams* are abundance of *goods*, the *Sun* abundance of evils, which one cannot suffer, no more than he can endure the *light* or great *heat* of the *Sun* near him. The *Sun* giving or stealing away any thing, is loss and danger.

Of the Moon.

THe *Moon* is the *Wife*, *Nurse*, *Daughter*, or *Sister* of him which dreameth thereof; and signifies *Money*, *Riches*, *Merchandize*, and *Traffick*; also *Navigation*: the eyes of him that dreams, and the *Master*, or *Mistress*. And therefore, if the *Moon* turn her self into good

good and *joy*, it is good and *honour* to those whom it represents: And on the contrary, to see himself in the *Moon*, is the *Son* of the *Man*, the *Daughter* of the *Woman* that dreams it. This dream also is good to *Exchangers*, *Usurers* and Takers of *receipt* for *Victuals*. Also it is good for those which would shew themselves and appear: But it discovereth the *hidden*, and puts *sick men* and *Mariners* in danger of their *lives*. What good or evil the *Sun* signifieth, the same signification hath the *Moon* also, but less and more to the *Woman* than to the *Man*.

Of the Stars.

TO see all the *Stars clear* and *fair*, is good for a *Traveller*, and for all business, and for secrets, in which they agree not with the *Sun* or *Moon*. Those *Stars* or *Planets* which are causes of cold signifie *anger* and *danger*: But those which cause *fair* and *calm weather*, are *prosperity* and *riches*. Those which are the cause of the *winters* shortest *day*, are change into *evil*; of the *Summers* longest *day*, into good or better. Such *Stars* as *vanish* and go out of the *Sky*, is *poverty*, and forsaking to the *rich*: For you must imagin that the *Sky* signifieth the *house* of him that *dreams*; the *Stars* his *goods* and *possessions*; to the *poor* this dream signifieth *death*. It is only good for them

them which have attempted ſome great *evils*. Whoſoever dreameth that the *Stars vaniſheth* out of the Sky, his *hairs* ſhall fall from his *head*. *Stars* falling upon the *earth*, or *vaniſhing*, is loſs of *parents* or *friends*, *great* or *little*, according to the *quality* of the *Stars*. To *rob* the *Stars*, is not *good*; for it hath fallen out, that after this dream, the *dreamers* thereof have committed *Sacriledg*, and for it have been *apprehended*, and *puniſhed*. To eat the *Stars* alſo, is not *good*, except to *Aſtrologians* and *South-ſayers*, to whom it ſignifies *gain*; to others, *death*. To ſee the *Stars* under the *eaves* of the *houſe*, is that the *houſe* ſhall be *forſaken*, *conſumed* or *burnt*, or that the *maſter* of the *houſe* ſhall *die*. The *Comets*, *Beams*, and *burning rayes*, and other like things, ſeen in a *dream*, ſignifie as their nature.

Of the Rain-bow.

THe Rain-bow on the right hand, is good; on the *left*, *ill*; and we muſt judg the right or the left, according to the *Sun*. And in what quality ſoever it appeareth, it is a good ſign to any one that is *afflicted* with *poverty* or any other *affliction*; for it changeth the time and air.

Of the Clouds.

WHite Clouds is *proſperity*: Mounting from

from the earth on high, is a *Voyage*, the return of the *absent*, and revealing of secrets. Red, or inflamed, is ill issue of affairs: Smoaky, dark, or obscure, is ill time or anger.

Of the Wind.

GEntle Winds are good; violent are wicked and evil people: Troublesome tempests of winds, are perils and troubles.

Of Earth-quakes and gaping of the Earth.

THe Earth trembling, is change of estate and affairs: but openings, deep pits, concussions, and turnings *upside-down* of the *earth*, are injuries, death, and loss of goods. Only this *dream* hath been tried good to *those* which purposed to *travel*, and which were indebted.

Of the Ladder, the Step, a Case, a Milstone, a Pestle, and the Cock.

THe Ladder is a sign of travelling, the steps are advancement; some say they are danger. A Case or Frying-pan is hurt, and a Woman which is given to talk. The Milstone signifies end of great and angry matters, and a good and loyal servant. The Pestle is the Man, the Mortar the Woman. The Cock is the Father of the Family, or the Master of the Lodging.

Of

Of Eggs.

EGgs to Phyſicians, Painters, and thoſe which ſell and trade with them, are good: To others it is good to have little ſtore of them, and ſignifieth gain; but plenty of them, is care, pain, noiſe, or Law-ſuits.

Of *Monſters*, or things againſt Nature.

YOu muſt underſtand, and hold in general, that all *Monſters* and *impoſſibilities*, according to the courſe of Nature, are vain hopes of things which ſhall not fall out.

Of Books.

BOoks are the Life of him that *dreams* of them. To *dream* to eat them, is *good to School maſters*, and all that make *profit* by *Books*, and which are ſtudious for *Eloquence*: To others it is *ſudden death*.

Of *Patridges*, and of *Snares*.

Patridges ſignifie *Men* and *Women*: But moſt often *Women* without *conſcience*, *ungrateful*, *hard*. *Snares* are *detaining*, *impeachment*, and *ſickneſs*: To *Servants*, they are *loyalty*, *honour*, and *authority*, from which the unthankful ſhall be depoſed. To thoſe which are not *married*, they are *Weddings*; to thoſe which have no Children, they ſignifie that they ſhall have.

Of

Of Stripes.

IT is good to *whip* and *scourge* those only which are under us, except our *Wife*; for it should be a *doubt*, that she hath been *naught*: Others bring *profit* to them which bear *them*. To be *scourged* of the *gods*, of the *dead*, or of our *subjects*, is not *good*; but the good of *them*. It is always good to be *whipped* with *rods*, or with the *hand*, and signifieth *profit*; but with *Leather*, *Reeds*, or *Cudgels*, is not good.

Of Death.

TO dream to be dead, is Wedding to him which is to marry; for death and marriage represent one another. For the *sick* to dream they are *married*, or they celebrate their *Weddings*, is a sign of *death*. For him which hath a *Wife*, to *die* signifieth separation from *her*, or his *Companions*, *Friends* or *Parents*; for the *dead* keep not *company* with the *living*, nor the contrary. To him which is at home, it signifieth he shall go *abroad*. It is a good dream for *Fathers*, *Poets*, *Orators*, and *Philosophers*; the first shall have *Children* which shall live, the others shall compose *Works* worthy of memory. Moreover, I have made experience, that this is a good Dream for those which have heaviness or fear; for

the dead have no more fear or heavineſs. Alſo to thoſe which are in *ſuit* for *inheritance*, and which would buy Lands; for the *dead* are *Lords* of the *Earth*. In other *Law-ſuits* this Dream is not good: But it healeth the *ſick*, for the *dead* are *ſick* no more. It is all one to *dream* that you are *dead*, or that you are *carried* and *buried* for *dead*. To dream to be *buried quick*, is not good; for it often ſignifieth *priſon* and *captivity*. Be it good or evil, that *death* ſignifieth: If one dream that he is *killed* by another mans *hands*, that good or evil ſhall come by his means. If one *dreams* he kills *himſelf*, he ſhall have that *good* or *evil* which *death* ſignifieth by himſelf. *Death* by *ſentence* of *Juſtice*; makes our goods or evils greater. To be hanged or ſtrangled by *another*, or by *himſelf*, is *trouble* and *anguiſh*: It is alſo *change* of *place* and *houſe*. To be *burned quick* ſignifieth as much as to be *ſcorched with lightning*, whereof we have ſpoken before: But properly, to the *ſick* it is a ſign of *health*; to *young folks calamities*, *concupiſcence* and *heats* of *youth*. To be *Crucified*, is good to thoſe which would go to *ſea*, and to the *poor*; but to the *rich*, the contrary: To the *unmarried* it is *Weddings*; to *ſervants*, *liberty*; it is alſo change of *place*; to be crucified in the *Town*, is to have ſuch an *Eſtate* and *Office* as the *Place* requires where one dreams he is.

To

To have *Combat* with *Beasts*, is good to the *poor*, and signifieth *goods*, whereby they may nourish *themselves*, and entertain a *Train*: To the *rich* it is *anger*, and *injuries*: To many this hath been a *Token* of *Sickness*: It is *liberty* to *servants*, if they dream they are *killed* by the *Beasts*.

Of carrying another, or being carried.

FOr to *carry another*, is better than to be *carried*, in as much as it is more *honour* to *give* than to *take*: For he which *carrieth*, represents him which doth *good*, or a *pleasure*; and he which is *carried*, him which *receiveth*. To be carried by a *Woman*, a *Child*, or a *poor person*, is means of *profit* and *supportment*. It is good for a *servant* to be carried by his *Master*, and for the *mean man* to be *carried* by the *rich*.

Of the Dead.

ONly to *see* the *Dead*, without any other accident or speech, is to be in the same Estate and Affection wherein the aforesaid *dead* persons were towards us: For if they were our Benefactors, the *Dream* signifies *good* and *joy* to us, and so on the contrary. It is exceeding *bad* when the *dead* seem to carry *away* and take from us *Apparel*, *Goods*, *Monies*, or *Victuals*; for it is *death* to the *dreamer*, or to some of his *Parents* or *Friends*. If the *dead* give

us *Victuals*, *Mony*, or *Apparel*, it is a *good Dream*; but to such as they give none, it is another case. I knew a man which dreamed that his Wife being dead, made all the Beds in his House, and the next day after, many of his greatest Friends fell *sick*.

Of Mony, and Treasures.

SOme say, that to dream of *Mony* and all kind of Coyn, is ill. But I have tried that little *mony* of Brass and Bullion signifies *heavinesse* and *angry words*; but *mony* of Silver, words, and talk of great *Affairs*; of Gold, *far greater*. It is also better to dream to have little Silver, than much; because that one cannot imploy great heaps without pain and care. To find Treasure hid in the Earth, if the Treasure be little, the evil shall be little; if great, the evil great, with anger, heavinesse, or death: For they open the Earth for the Dead, as well as for the Treasure.

Of Weeping.

TO weep and grieve, whether it be for any Friend departed, or for any cause, it is joy and mirth for some *good Act*. And not without reason; for our Spirit hath some affinity and resemblance with the exteriour Air which invironeth it. As therefore Air is always subject to change from fair weather

to

to Tempests, and from Tempests to fair weather; so it is likely that our spirit changeth from *heavinesse* to *joy*, and again from *joy* to *heavinesse*: therefore also to be *merry*, is a sign of *heavinesse*: but the party must have some *cause* of *sadnesse*: for to be *sad* without a *cause*, were a sign you should be *sad* for a *cause*.

Of a Tomb.

TO have a Sepulchre or Tomb, or to build one, is good for a Servant, for he shall have liberty; and to him that hath no *child*, for he shall have one that shall *survive* him: Also it is oft a sign of Marriage, and getting of Lands. It is a good dream in general both to rich and poor: But Graves falling, or fell and ruinated, are the contrary.

Of the Dead reviving and dying again.

THe Dead reviving, are troubles and hurt; for we must think as if the thing were indeed, what trouble there would be if the dead should revive, which would re enter into the fruition of their goods, and that would be anger and great loss to those which enjoyed them after their death. The dead dying again, signifieth the death of those which bear their name, being their near Kindred and Affinity, if they seem to die twice. A potion or mortal bit signifieth the same with death. In

like ſort, every Beaſt that one ſhall find under the Bed, which things ſignifie to die ſhortly.

Of Weddings.

SEeing that Marriage and Death have ſome Affinity, as the one ſignifying the other. I purpoſe in this place to ſpeak thereof. To marry a Maid, to him which is ſick, is death: It is good for him which would enterpriſe any good buſineſs, for he ſhall have good iſſue: And he which hopeth for any good, ſhall obtain it, for he which marrieth, gets ſome good or dowry by his Wife: To others it is trouble or divulgation, for without this, men make no weddings. But if one takes an old Woman, he ſhall not purſue new, but old Affairs, not without profit. If any one ſees his Wife married to another, it is change of Affairs and Actions, or elſe ſeparation: If the Woman dreameth ſhe is married to any other than her Husband, ſhe ſhall be ſeparated from him, or ſee him dead as ſome ſay. But I have found this not always true, but only when the Wife is not with-child, or hath no Children, or hath no Inheritance to ſell, for if ſhe be with-child, ſhe ſhall bear a Son whom ſhe ſhall ſee married, and by that means not her ſelf, but her Son ſhall be married to another: And ſhe which hath any goods to ſell, ſhall ſell it, and ſhall make a Contract

tract or Covenant, as one doth for Marriage.

Of the Swallow and Nightingale.

THe *Swallow* ſignifieth no evil, if ſhe makes no attempt which denounceth ſome evil, or if ſhe appear in no other than her natural colour. But ſhe ſignifies good Works, and principally Weddings, and Muſick, and promiſeth a houſwifely Wife, a Houſekeeper; for the Swallow liveth and maketh her Neſt with us under the ſame Roof. The Nightingale ſignifieth as the Swallow, only leſs good, for he is not ſo *familiar* with us.

To Fly.

TO *dream* to *fly* a little height from the Earth, being upright, is good; for as much as one is lifted higher than thoſe that are about him, ſo much greater and more happy ſhall he be. It were better for him not to be in his own Country, for it ſignifieth *wandring*, or not reſting, or returning to his Country. To *fly* with wings, is *good* generally for all; to Servants it is *liberty*, to the Poor *riches*, to the Rich *office* and *dignity*. To *fly* very high from the Earth, and without Wings, is *fear* and *danger*: as alſo to *fly* over the Houſes, and through the Streets, and forlorn ways, it is *trouble* and *ſedition*. To *fly* into Heaven, is for Servants to enter into ſuch

Houſes, and eſpecially the *Court*: to thoſe which would be *ſecret*, it is *ill*; for all the World ſees the Heavens. To *fly* with the Birds, is to *keep company* with *Strangers*, and *pain* and *puniſhment* to *Malefactors*. It is *always good*, after having flown on high, to deſcend low, and after that to wake; But it is beſt of all to *fly* when one will, and come down when one will; for it is a ſign of *facility*, and *good diſpoſition* in *Affairs*. But to *fly* by conſtraint, or being purſued by *Men*, *Spirits*, or *Beaſts*, is not *good*; for they are great *angers* and *dangers*. To *fly backwards*, is not *ill* to thoſe that would *ſail*; for commonly in a Ship which goeth her courſe without Tempeſt, the people take their *eaſe*, and lie *backward*; to others it is *want* of *work* and *buſineſs*; for thoſe which be ſo, *are idle*; to the *ſick*, it is *death*. It is very *ill* to deſire to *fly* and cannot; or to *fly* with the *head lowermoſt*, and the *feet upward*; And in what kind ſoever the *ſick fly*, it is *death*; for we defend, That the *Souls* departing from the *Body*, *fly* into Heaven with great flight, as little Birds do. To *fly*, is *ill* for thoſe that have a *Trade* or *handicraft*, which requireth no removing out of his *place*, it is *good* for *Captives*. Many by this *dream* of *flying*, have become *blind*, becauſe they fear to *fall*. To *fly* in a *Chair*, or *Bed*, or being *ſet* in any under-prop for the better in-

ſuſtaining of himſelf, is great *ſickneſs*; But it is not ſo *ill* to him that ſhould *travel*; for it is a ſign that he ſhould *travel* with his *Family*, with his *Tools* and *Moveables*, in a *Cart* or *Coach*.

Of ſuch as are worthy to be believed.

THoſe which in a Dream tell us any *thing*, and are *worthy to be believed*, are in the firſt place ſent from *God*; for to lie in a thing, that agrees not with *God*. Next *Sacrificers*, for theſe are pleaſing to *God*. Then *Kings* and *Princes*, for every thing which ruleth hath *power* and *might* of *God*. After them *Fathers*, *Mothers*, and *Maſters*; for they are as *Gods*, giving us firſt our life, and after our form of good life. The next *Prophets*, and amongſt them ſuch as are not given to lying or deceiving, as *Soothſayers*, *Aſtrologers*, and *Interpreters* of *Dreams*. Then the *Dead*, for thoſe which lie, do it either for fear, or for hope of good; but the *Dead* neither fear us, nor expect any good at our hands. After *Children*, *Old Folks* and *Beaſts* are worthy of belief in whatſoever they declare unto us in our *Dreams*. No others are to be believed, except thoſe which live well and ſolitarily.

The Concluſion of the Author upon the Second Book.

IF peradventure any of thoſe which ſhall

have had my Books in their Hands, ſuppoſe that I have put any thing in either Book which I have not known by experience, he abuſeth himſelf: But having ſeen and underſtood the *Preface* of this Book, he ſhall know my purpoſe and intent. Moreover if any one hath an opinion contrary to any *ſpeech* by me recited, becauſe it ſhall have (as I think) ſome probability; he muſt know for anſwer, that I know already that he will find whereof to ſpeak, and that which ſhall be very likely; which I my ſelf can do alſo: But I ſeek not to complain, as thoſe which ſeek *applauſe* and *favour* at *Theatres*, or which ſet their *words* to ſale. But always I call to witneſs for me, *Experience* and the *Rule of Reaſon*: Wherefore I have ſet down nothing at all, but what I have gained (with much travel and induſtry) by experience. For I have done no other thing day and night, but *meditate* and *ſpent* my ſpirits in the judgment and interpretation of Dreams. But I muſt requeſt one little favour of the Reader, that he would neither add nor diminiſh any thing of my preſent *Work*. If any one *thinks* that he can *add*, he may as well make another *Book*: If he thinks any thing ſuperfluous, let him uſe only that which he ſhall find good, leaving the reſt for others.

The End of the Second Book.

ARTEMEDORUS
His Expoſition of
DREAMS.

The Third Book.

Of Play at Dice or Tables.

TO dream to play at Dice or Tables, is noiſe and debate for Mony. It is always good to win: To the ſick it is *ill*, if one gives over in play. The Dice or Tables ſimply ſeen in a Dream, is ſedition and noiſe: but loſs of them, is end of noiſe and ſedition. To ſee a Child play at Dice or Tables, and Courtiers, is not ill: To a perfect man, it is ill to play at Dice, except he hope for ſome ſucceſſion by the Death of another; for the Dice are made of the Bones of the Dead.

Of Theft, Sacriledge, and Lying.

TO dream that one ſteals, is not good, except to him which would deceive another. By how much richer, and ſafely guarded the thing is which one *dreams* he *ſteals*, ſo much greater is the *danger* to the *Dreamer*; for it is likely the *dream* ſubjects the *Dreamer*

to

to the same *pain* that the *Law* doth *Thieves*. To commit *Sacriledge* in a *Dream*, is most *ill* to *all*, except to the *Sacrificers* and *Prophets*; for by custom they receive and divide the first-fruits of *oblations*, and are always nourished by their *gods*, and take not all openly. To tell a *lye* in a *Dream*, is not *good*, except in *Players* and *Jesters* which practice it: It is less evil to *lie* to *strangers*, than to his *own Country-men*; for it signifieth great *misfortunes*: yea, though one *dream* to *lye* to his *Friends* in things of very small *importance*.

Of Quails and Cocks.

Quails are Messengers *bringing ill News* from *Sea*; they cross *Affinities*, *Friendships* and *Marriages*, for they signifie *noise*, *seditions*, and *death* to the *sick*, if they cross the *Sea*. They are also cross to *Voyages*; for they signifie *Ambushes* and *Treasons*, because they are spied when they fly, and often fall into the hands of *Fowlers* and *Hunters*. *Cocks* which fight, are also *noise* and *trouble*.

Of Ants.

To see *Ants* with wings, is not good; for it argues hurt, or a dangerous *Voyage*. Other *Ants* which are diligent and industrious, are good for *Plow-men*; for they signifie *fertility*; for where no *Grain* is, there you can find

find no *Ants*. They are also good for such as live upon the common good, and reap profit by many; and to the sick, when they come near the body; for they are called *industrious*, and cease not to *labour*, which is proper to such as live: But when they range about the *bodies* of the *Patients*, it is death; because they are the *daughters* of the *Earth*, and cold and black.

Of Lice, and Long Worms.

TO dream to have some little quantity of Lice, and to find them upon his *body* or *gown*, and kill them, signifies that one shall be delivered from care and heaviness. But to have a great quantity, is *long sickness*, *captivity*, or *great poverty*, for in such cases Lice abound. And if one cast them all away, it argues hope to be delivered of all his evils. To vomit *Worms* by his *Mouth*, or upon his *Seat*, is to know his Enemies and familiar Wrongers, and to overcome them.

Of Flies, Hornets, and little Worms which are ingendred in the flesh.

LIttle *Worms* are *care* and *anger*, and often times *displeasure*, which one shall have by his *Wife* and *Familiars*. *Hornets* are *People* which will assault and discredit the Dreamer: To *Taverns* it signifies that their *Wine* shall

spoil

ſpoil and ſowr; for ſuch great *Flies* love and deſire *Vinegar*.

Of Beating and Hatred.

FIghting with his *Friends* or *Strangers*, is not *good*: The *ſick* ſhall be in *danger* of *raving* and *loſs* of *ſenſe*. To fight with great Perſonages, as *Kings*, *Princes*, and *Magiſtrates*, is very *bad*. To dream to hate, or to be hated, whether of *Friends* or *Enemies*, is *ill*: for one may have need of all the *World*.

Of Slaughter.

TO ſee *People ſacrificed* or *killed*, is *good*; for it is a ſign that our buſineſs is accompliſhed, or near the end.

Of the Crocodile and the Cat.

Crocodiles ſignifie *Pyrates*, or *Robbers* by *Sea*, or *Murderers* and wicked perſons, in any ſort like the *Crocodiles*. The *Cat* ſignifieth the *Adulterer* or *Harlot*.

Of Crutches.

WAlking upon *Crutches*, to *Malefactors* it is *Priſon*, *Chains*, and *Stocks*; to others *ſickneſs*, or a *vagabond like life*.

To walk upon the Sea.

FOr to walk upon the *Sea*, to him which would

would travel, as also to a *servant*, and him which would take a *Wife*; the one shall enjoy his *Wife*, and the other shall have his *Master* at his own *pleasure*. It is also *good* for him which hath a *Law suit*, for the *Sea* representeth the *Judge*, which handles some *well* and others *ill*: and the *Woman* by reason of the *moistness*, and the *Lord* by reason of the *night*. To a *young man* this dream is *love* of a *delightful Woman*. To a *Woman* it is *dissolute life* of her *body*; for the *Sea* is like to an *Harlot*, because it hath a far *appearance* and *shew*, but in the end she brings many to *evil*. This *dream* is *good* to all those which *love* and make *profit* upon the *people*, and which *govern* any *publick matter*; for they shall have great *honour* and *profit*. For the Sea is like a multitude, by reason of the disorder and confusion of the waves.

Of Sickness.

TO be *sick*, is *good* only to those which are in *captivity* or great *poverty*; for sickness makes active and lean, and diminisheth the *body*: To others it is great *idleness* and want of *work*. It is the same case to dream that you visit a *sick man*, which you know signifieth that the event shall happen to him, not to the Dreamer: For we hold, that our Friends, Neighbours and Familiars

are the fantasies and Images that represent things that are to befall us. Especially, I have observed, that all the good or evil things which the Soul would signifie to us betimes, and of greater importance, she brings and representeth them in our own person: But those things which she denounceth more slowly and of less appearance, she represents them by some other.

To make Statues and Images of Men.

FOr to make *Images of Men*, whether of Earth, or any other matter, is good for Governors of *Children*; for they shall govern and instruct them with honour and profit. And to those which have no Children, it is good also; for they shall have some very like themselves.

To be fastned in a Cart, and carried in it.

FOr to be tied in a *Cart* to draw as an *Horse* or *Ox*, is sickness, servitude, and pain, to every body, how rich or mighty soever he be. To be carried in his *Cart* or *Coach*, or drawn by *men*, is to have Might and Authority over many, and to have Children of good behaviour. As for *Travellers*, it is to have surety with slowness.

To be Apparelled ill favouredly.

IF one be *ill favouredly attired*, it is ill to all, and ſignifies *abundance* of *mocking* and *flouting*, with ill iſſue of Affairs: This Dream is only good for *flouters* and *Players*.

To write with the Left-hand.

Writing with the *Left hand*, is to make ſome *ſecret circumvention*, to *Cunny-catch*, *deceive*, or *defame* any one.

Of a Father-in-law, and Mother-in-law.

TO dream to ſee a *Father-in law*, or *Mother-in-law*, dead or alive, is ill, eſpecially uſing violence or threatning; Uſing gentle *ſpeech* and good *entertainment*, are *vain hopes* and *deceits*. Sometimes they ſignifie Voyages; For the natural Father and Mother repreſent the *Houſe*; the Father and Mother-in-law, *ſtrangers*.

Of our Predeceſſors.

PRedeceſſors, as *Grand-fathers*, and other *Anceſtors*, ſignifie *care*, which ſhall turn to good or evil, according to the order and circumſtance of our Dream. Our Succeſſors, being but Children, is *Anger* and *Pain*; being greater, ſignifie *ſupport*.

The

The Rat and Weasel.

THe *Rat* signifieth the *Servant*; It is good to see many playing and sporting. But the *Weasel* signifieth a bad and *Wicked Wife*, or *Law*, or *Death*, or *Gain*; according to her doings, goings, or comings.

Of Dirt.

IF you dream of *Dirt*, it signifieth *sickness* or *dishonour*.

Of the Bason.

TO dream of a *Bason*, signifieth a good *Maid*: To drink or eat therein, is *love* of the *Servant*: To see himself in the *Bason*, or in a *Glass*, is to have *Children* by the *Servant*.

Of the Image or resemblance.

A *Statue* or *Image* signifieth *Children*, and the will and affection of the Dreamer. An *Image* of solid matter, and not rotten, is better than the *painted*, or one of the Earth, Wax, and such like. That which befals the *Image*, shall befall the Children and affairs of the Dreamer.

Of the Midwife.

A *Midwife* seen in a Dream, is a revealing of *secrets*, and *hurt*: It is *death* to the *sick* for

or she always pulleth out that which is contained, from her which containeth it, and layeth it on the ground: To those which are kept by force, it is *liberty*; often seen of her which is not *with child*, signifieth *sickness* to her.

Of Thorns and Stings.

Stings and *Thorns*, are *griefs*, *impeachment*, care and *heavineſs*; to many they have signified *love*, and also *injuries* by wicked persons.

Of a Chain.

A *Chain* is a *Wife*, detaining all success of *Affairs*, and *hindrance*.

Of Comfort.

IF you dream you have comfort of *any one*, to the *Rich* and *happy* it is *mishap* and *injury*; to the *poor* and *afflicted*, *aid* and *comfort*.

Of a Wound.

OR to dream to be *wounded* in the *stomach* or *heart*, to young folks, signifies *love*; to old, *griefs* and *heavineſs*. In the palm of the right-hand, is *Debt* and *War*, by reason of the gift which is made thereby: But new skin covered in the wound, called a *Scar*, is an end and issue of *evils*.

Of

Of Debt, the Creditor, and the Heir.

THe *Debt* and the *Creditor* represent *life*. Wherefore to the *sick* the *Creditor* urging and constraining, is great *danger*; and receiving, is *death*: For we owe a life to Nature our universal Mother, which she makes us restore and pay. The *Creditor* dying, end of *heaviness*. The *Tenant* or *Sojourner* signifies as the *Creditor*. Sometimes the *Creditor* represents the *Daughter*, which demands her *Dowry* to marry.

To be a Fool, or Drunkard.

FOr to dream to be a *Fool*, is good to him which would undertake any business: for *fools* and *madmen* do that which cometh into their brain: It is good also for *Marshals* and *Sheriffs* which would have Authority over the people; for they shall have great *repute* and *honour*. It is also good for those which would govern and *teach Children*; for *Children* do willingly follow *fools*: It is also good for the *poor*; for they shall have goods; for *fools* catch of all sides and all hands: To the *sick* it is *health*; for *folly* makes men go and come, not sleep and rest. But to dream to be *drunk*, is very bad to *all*; for it signifieth great *folly*: It is only good to such as are in *fear*; for the *drunken fear* or *doubt* nothing.

Of

Of Letters ſent.

TO ſee *Letters*, and that which is written within, ſignifieth that one ſhall have diſpoſition to things therein contained: But to ſee them only, and not the contents; is *good news*; for in every Letter, there is *Health, Good morrow, God have you in his keeping, Farewel*, and ſuch like.

Of Plants and Trees coming out of the Body.

FOr to dream that any *plant* cometh out of our *body*, is *death*; or cutting to him; which is meant by that part from whence the *plant* ariſeth.

Of the Scab, Leproſie, and Itch.

SCabs, *Leproſie*, and *Itch*, are ſigns *of Honour* and *Riches* to the *poor*: To the *rich* and *mighty*, they are *Offices* and *Dignities*: It is alſo revealing of *ſecrets*. But to ſee another *leprous* and *ſcabby*, is *anger* and *care*; for all ugly and ill-favoured things, make ſad the Spirit which look on them.

To caſt Stones, or to be ſtoned.

TO caſt *ſtones* at any one, is to aſſail with *words* and *injuries*: But to be *ſtoned*, and hurt with *ſtones*, is to bear and ſuffer

fer

fer *injuries*; for *ſtones* repreſent *injuri*
Speeches. Oftentimes it is a *journey* or *fligh*
for he which is aſſailed with *ſtones*, mu
flye. When there are many which caſt ſtone
this Dream is good for him which hope
for *money*, or *profit* and *commodity* by many

Of Graſhoppers.

Graſhoppers or *Crickets*, ſignifie *Muſician*
To ſuch as are in *neceſſity*, they neithe
ſignifie *friends* nor *ſupport*, but only wor
and talk of their Affairs. To ſuch as are
fear, they are *threats* without *effect*: To t
ſick, they ſignifie *thirſt* and *death*.

To ſuffer as another.

TO be in pain and ſuffering as anothe
is to be acceſſary and partaker of h
offence and *pain*; for ſickneſſes and im-per
ctions of the body, have reference to t
paſſions and affections of the Soul.

Of Dung.

FOr to ſee *Dung*, is good for thoſe whic
live upon the common people, and re
gains by them, and to ſuch as are of ba
eſtate: It is alſo *good* for thoſe which ha
charge of publick *Affairs*. It is good for t
poor to *ſleep* on a *Dung-hil*; for he ſhall
and heap up ſtore of *Money*. To the *Rich*

is publick *Estate, Office, Honour*; for the common people always carry and cast their superfluities on the *Dunghil*. To be fouled with *Dung* by any *Friend*, is *enmity* with him, and *injury* by him; but by any Stranger, it is great *hurt* to come.

Of Prayers and Requests.

PRayers and Requests of *Alms*, all *Beggars*, *poor* and *miserable*, are *care* and *anger* to those which dream thereof; for none requesteth of another without *affliction*, and none that are *afflicted* have reason and consideration, by reason whereof they are importunate, and cause trouble and hindrance: And if they receive Money for Alms, it is a sign of great peril and hurt, and death to the Dreamer, or to some Friend of his; Poor folks or Beggars entring into the House; and carrying away any thing, whether they steal it, or it be given them, signifie very great adversity.

Of the Key.

A *Key* seen in a Dream, to him which would *marry*, signifieth a good and handsome *Wife*, or a good *Maid*. It is cross to a *Traveller*; for it signifieth he shall be put back and hindred, and not received: It is good for such as would take in hand or effect other mens *businesses*.

Of

Of a Cook.

TO see a *Cook* in the *House*, is good to those which would *marry*; for *marriages* are not made without a *Cook*: It is also good for the *poor*; for they shall have *Goods* and *Ability* to keep a good and long *Table*: To the *sick* 'tis *inflamation*, *heat* and *tears*: It is also revealing of *secrets*; for a *Cook's apparel* is *white*, and is seen of many.

Of Chess-playing.

TO dream that you play at *Chess*, is *gain* by lying and deceit: To see another *play*, is, that he shall sustain *loss* by *craftiness*.

Of Butchers.

Butchers, which knock down, kill, cut and divide *Beasts*, and after sell them, signifie the *danger* and *hurt*, and *death* to the *sick*; for it is their calling to divide and sell dead *Beasts*. To such as are doubtful it is greater *danger*. To *Captives* and *Bondmen*, it is the *issue* of their *evils*.

Of an Inn-keeper.

AN *Inn-keeper*, which keeps a publick *Inn*, signifieth *death* to the *sick*: he therefore representeth *Death*, because like as *Death*, he entertaineth all persons: to others it

trouble

trouble and *heavineſs*, *danger* and *travel*. The *Inn* ſignifieth the ſame as the *Inn keeper*.

To be kept and detained.

TO be *kept* and *detained* by any one, is impeachment of *Affairs*, and continuance of ſickneſs to the *ſick*. Notwithſtanding, to thoſe that are very *low*, and near their end, it is *recovery* of *health*, and continuance therein; for the *keeping* repreſents life, which ſhall be *prolonged*; but *deliverance*, *diſſolution*, and *loſs*, is quite contrary, and *death*. To enter into *Priſon* and *Captivity* of *Bonds*, either willingly or by force, is *great ſickneſs*, or *anger*. *Serjeants* and *Hang men*, are *Captivity* *Heavineſs*, and *Revealing* of *Secrets*, to *Malefactors*.

Of Holy Evens, Joys, and Banquets, made by Night.

HOly-Evens and *Feſtivals* by *Night*, are good for ſuch as would *marry*, or make *marriages*, and ſuch as ſeek *Company* and *Affinity*: To the *poor* they are a *ſign* of *goods*: To the *ſad* and *fearful*, end of *heavineſs* and *fear*; for none *watch willingly* all *night* in *dancing*, *good cheer*, and *mirth*, but thoſe which are *joyful*. To *Whore-maſters* and *Harlots*, it is *revealing* of their *Deeds*: To the *rich* and *wealthy*, they are *trouble* and *divulgation*.

Of Places of Assembly.

PLaces of *Plea*, the *Market*, *Theatres*, *High-ways*, and *great Places* in a *Town* and *Suburbs*, and *Churches*, are *troubles* and *confusions*, by reason of the *multitudes* of *people* which resort to the foresaid places. A *Marked* filled with *goods* and *Folks*, is good for those which *Traffick*: But an *empty Market* the contrary.

Of Statues.

BRazen *Statues* being very big, seen moving in a *Dream*, are *riches* and *revenues*: But exceeding great *ones*, and moving like *Monsters*, are *great terrors* and *perils*, because one cannot see them without *frighting*. *Statues* also represent *Magistrates* and *Governors* of the *Town*; and in this case whatsoever they shall *do* or *say*, shall befall the said *Personages*.

Of the Mole.

THe *Mole* signifieth a *Man* blind by inconvenience and labour in vain; and signifieth also, that he which would be *secret* shall be *discloſed* by himself.

Of Night Birds.

THe *Madg-howlet*, the *Owl*, the *Bittern*, the *Bat*, and all other *Night birds*, cross an[y] enter

enterprize or *advancement* of *Affairs*; but take away *fear* and *terrors*: Only the *Bat* is good to *women with child*; for she lays not Eggs as other *Birds* do, but little ones, and *bears Milk*, wherewith she nouriſhes her *young*. If theſe *Birds* are ſeen in a Dream to enter a *Houſe* to dwell there, it ſignifieth that his *Houſe* ſhall be *deſolate* and forſaken of the *Inhabitants*. He which goeth by *Sea* or *Land*, and ſees in his dream any of theſe *Birds*, he ſhall fall into a great *Tempeſt*, or the hands of *Thieves*.

Of the Clock.

A *Clock* ſignifies *Actions*, *Operations*, *Motions*, *Attempts*, and *Surprizing* in any neceſſary things. If a *Clock* fall or *break*, it is *ill* and great *danger*, eſpecially to the *ſick*. It is ever better to count the hours before *noon*, than after.

The Concluſion of the Author upon the Third Book.

BEhold then, all which wanteth, or which was not fit to be put in the two former *Books*, ſufficiently (as I ſuppoſe) are *compriſed* in the *Third Book*. And for this *cauſe*, I thought it good to make this little *Book* apart, leſt I ſhould have omitted thoſe things therein *contained*; and by that means ſome other might take occaſion either to *write* another

Book of this *subject*, or *add* to *mine*. But you must *know*, that there is nothing more *tedious* or *difficult*, than to understand the *diversity*, *composition*, and *mixture* of *dreams*, and to prescribe general *Rules* for all kind of *Dreams*; seeing that sometimes, nay *often*, one may see the same dream; and at the same time of the *night* or *day*, things contrary, and which have no *resemblance* or *agreement*: But it is impossible, that things signified by the self-same *dreams*, should *differ* or be *repugnant* among themselves, if so be that the *dreams* foretel *matters* of *import* which shall *happen*. For as in all other things there is an *order* and *dependance*; so also it is very *likely*, that the same falls out in *dreams*. When therefore one shall see in his dream things both good and evil, then he must think with himself, which were the *first*, and *last*: For in worldly *Affairs*, sometimes even the greatest occasion of *hope* hath had ill *issue*; and on the contrary, the greatest occasions of *doubt* and *fear*, have had good *issue*; and for great *evils* which one hath expected, one hath found but small; and for little hope of *good*, one hath found none at all. So that *mixed* and *compounded Dreams* are very *doubtful*, & cannot be easily understood or expounded; which is a great *grief* to many. But for my part, I have writ *methodically*, and in the best and

and eaſieſt *order* that I could, that every one might take an eaſie courſe in the *Expoſition* of *Dreams.* And as *School maſters*, after they have *taught* their *Children* the *knowledge* and *property* of any one *Letter* in *particular*, afterwards teacheth them how they muſt uſe them all together; in like ſort would I preſcribe certain *little* and eaſie *Rules*, and *joyn* them to that which hath been ſaid in my three former *Books*, to the *end* that they may be the better *learned* and *underſtood.* For to ſuch as have had *experience*, and long *practice*, this will be very *eaſie*, and ſhall ſuffice to *inſtruct* them in all *things* what they ſignifie. To this *purpoſe* then. In our firſt *Book* we ſaid, that the *Head* ſignifies the *Father* of him that dreamed it: And in the *ſecond*, that the *Lion* ſignifieth the *King*, or *ſickneſs:* And in the *Chapter* of *Death*, that it is good for *poor folks* to dream that they *dye.* When therefore any *poor man* (having his *Father rich*) dreams that a *Lion* comes to *devour* or *tear* in *pieces* his *Head*, and the ſame *poor man* ſeems to remain *dead*, and without a *Head* in his dream; 'tis likely that his *Father* ſhall *dye*, and he ſhall be his *Heir*, and by this means ſhall forego the faintneſs of his *poverty*, and become *rich*, ſeeing that he hath neither *Father* nor *poverty* that ſhall keep him down *longer.* For in this dream the *Head* repreſent-

teth the *Father*; the loſs of the *Head*, the *death* of the *Father*; the *Lion*, the *ſickneſs* whereof his *Father* ſhall *dye*. And *death* to the *poor man* is change of *Eſtate*, ſhewing, that by *riches* his *poverty* ſhall be *expelled*. In ſuch ſort one muſt *lead* himſelf to the *interpretation* of all *divers* and *mingled dreams*, of any whole *Chapter* or *Speech*, gathering together, and making one only *expoſition*, like as one *Medicine* is made of many *Herbs* and *Roots*. To which intent, I deſire all *courteous Readers*, who are deſirous to *peruſe* my *Books*, not to *accuſe* or *blame* them before they have diligently *read* and *underſtood* them; for I am confident, and dare affirm with great *ſecurity*, that my *Books* will not be *rejected* by the *learned* and *judicious Readers*, nor by thoſe who are either *ſtudious*, *deligent*, or *friendly Readers*.

The End of the Third Book.

ARTIMEDORUS
His Exposition of
DREAMS
The Fourth Book.

Of the variety and diversity of Dreams.

OF *Dreams*, some are *Speculative*, that is to *say*, which come (if one may so speak) in the *fashion* of the *Spirit*, when the *body* resteth: Others are *Allegorical*; that is to *say*, which shew under other *things*, those *things* which they would signifie; and are more hard to *interpret*, *chiefly*, because one is in *doubt* whether things will fall out as the *Spirit* hath *presented* them, or in some other manner understood by *them*. Wherefore, first of all we must understand, that the effect of *Speculative Dreams* is presently brought to *pass*, if it shall happen at all; for all *Dreams* have not an *effect* presently, or soon after the *Dream*: But the *effect* of *Allegorical Dreams* appears some time after, either *long* or *short*, as a *day* or *two*. But it were *fondness* for any *man* to think, that *monstrous* and impossible things should happen as the *Dreamer* hath seen them. And we must *know*,

and *note*, that *Artificers* represent their *Art*: As the *Attorney* which dreameth that another *Attorney* was *sick*, was a long time without *clients*; the *Smith* which dreamed that he saw a *Smith*, which was his *Neighbour*, carried to his *Grave*, afterwards left his own *Shop*, and the *Town* wherein he *dwelt*. But to speak of another, *Apollonides*, a *Chirurgeon*, dreamed that in *Fencing* he had wounded many, and had great *practice*: For the intent of *Fencers* is to *wound*, but not to *kill*; the like doth the *Chirurgeon*. The *sick* man dreaming he saw *bread* ready to be set into the *Oven*; although the *fruits* of *Ceres* are very good, yet notwithstanding, it signified to him a great *Feaver* to come; because those *Loaves* were to be *heated* and *baked* in the *Oven*. To him which would *marry*, or which would get *Affinity* or *Company*, it is better to dream of the *Vine* and *Wine*, than of *Corn* or *Barley*, and for him which desireth to advance himself, it is better to give than to take any good, if he take it not of the more apparent *personages*.

Of Stuff.

TO dream you see of all sorts of Stuff, which you can tye, truss, or carry, especially in *Dossers*, *Panniers*, or *Baskets*, whether *Chains*, *Carcanets*, &c. signifieth good to those which would marry, or make any other *Affinity*: But

But it is croſs to thoſe which would make any *Voyages, run,* or *fly,* or which *fear to be ſurprized*; alwayes excepting thoſe which would *ſurprize* another, and uſe any deceit or cunning.

To meet Folks.

TO dream to meet or ſee *folks,* whether *men* or *women,* if they be ſuch as love us, or we love them, which are willing to do, or have done us any good, and have had no deſire to hurt us, but wiſh us well, be they either *alive* or *dead,* the *dream* is good: For thoſe which the *Spirit* ſees or meets with, the *Body* ſleeping, they are *Kinds* and *Images* of *Things* to come; amongſt which our Friends ſignifie good, and our Enemies the contrary ill.

Of the firſt Eſtate and Fortune.

IF any man, being become *poor* after he hath been *rich,* dreams that he hath ſuch *lands* and *poſſeſſions* as he had before, and the ſame *folk* which he had before, are with him in his *houſe,* or the *deputies, tenants,* or *farmers,* which he had in his *proſperity,* upon his *lands*; this *dream* is good; for it ſignifies that his *good fortune* will *return.* And on the contrary, if a man *now rich,* dreams that he ſees or hath *thoſe things* which he had when he was *poor*; it foretelleth him, that he ſhall return to his poverty, and that he ſhall have ill luck.

To judge that he whom we think is our Enemy, is our Friend, and the contrary.

PEople of *recreation*, whether loved of those that see them in their *sleep*, or which *love* them & *honour* them or *bear* them good will, although they have not great familiarity and acquaintance together, signifie prosperity & *days* of *recreation* to come; and on the contrary, those which *being seen* in a *dream*, hate *them* which see them, although they are ignorant of their enmity and ill will, signifie ill. So then, when you see in a dream any *personage* which you think to be your *friend*, and the day after you have no *prosperity* or *good luck*, then you may judge that he bears you no good will, but that he is a *Dissembler*: And on the contrary, if you see any one whom you suppose to be your *Enemy*, and yet the day after, you have good luck, then think that it is wrong for to judge him your *Enemy*, and you ought not to bear either and ill eye, or an ill heart toward him.

To see or meet Tradesmen, or any pleasant Maid or Woman.

ANY Tradesmen which one dreams that he sees or meets, hath the same effect which their Art hath; and the same effect is it to see their *Shops*. And yet you must except

except a *Whore*: For to dream that you ſee or meet one, is a ſign of joy, and no ill dream; but to ſee the *Brothel houſe* where ſhe acteth her *Whoredom*, is to *dream* of *heavineſs* and *ill luck*, becauſe it is a *publick place, full of trouble.*

To ſee little Children, or young men (to wit) *of mean age, or old folks.*

AMong little Children, it is better to dream you ſee Boys than Girls; and yet both import care, becauſe for *little ones* we muſt care. *Little Children*, or others of *middle age*, ſeen in a dream, are better than to ſee *old folks*: And yet if the *dreamer* were in any buſineſs to bring *witneſs* or to become *ſurety*, & deſireth that men ſhould give *credit* to his *words* or *writings*, it were better for him to ſee *folks* of a *ripe age*, or *old*, provided always, that thoſe *old folks* do nothing in *dotage*, or upon an *old grudge.*

Of Trees and Plants coming forth ſoon or late. Alſo of Living Creatures.

AMongſt ſlow Trees and Plants, the *Oake*, the *Olive*, the *Cypreſs tree*, and other ſuch; in like ſort, the *Elephant*, the *Raven*, the *Hart*, & their like, ſignifie *good* or *evil* to come *ſlowly*, according to the *diſpoſition* & *different quality* wherein one ſees them. But the *Trees* and *Plants* which *grow quickly*, as the *Vine* and the

Peach-

Peach tree; and among *Beasts* the *Hog*, and such like, signifie on the contrary side, either *good* or *evil*, which shall quickly happen.

Of Walls, Foundations, and old Trees.

ALL sound and firm *things*, as *Walls*, *Foundations*, and *old Trees*, and *Stuff* of *Iron*, and the *Loadstone*, are significations of *Surety* to those that are in *doubt* and *fear*.

Of Chariots.

Chariots which are not in use, as to dream to guide a *Chariot* drawn or carried by *Wolves*, *Leopards*, *Dogs*, or such like *Beasts*, is good only to those that fear great *Enemies*; because such *Beasts* when they are set between a *Draught tree*, are subject to the Guider. To dream to be carried therein by *Men*, is good only to those which would command, and be obeyed; to others it is *discredit* and *hurt*.

Of Flattery.

IT is good for none but such as use it; to others, it is a sign to be abased, because *Flatterers* are *less* and *baser* of *Courage* than those which use it not. To dream to be *pleasant*, and easily endure to be *flattered*, is not *good*, especially if the *Flatterer*, be one of our *familiars*; for it signifieth to be *betrayed* by him.

To

To be ſold.

FOR to dream to be *ſet to ſale* (as they were wont in the old time to *ſell* their *Servants*, and they do at this day amongſt *Heathen Nations*) is good to thoſe which wiſh to change their *preſent ſtate* and *quality*; as to thoſe which are kept in *poverty* and *ſervitude*: But to the *rich*, and the *ſick*, and thoſe which are placed in *honour* and *authority*, it is *ill*: And after this *Dream* it hath fell out, that many have been *taken* and *ſold*.

To Buy.

TO dream to *buy* all ſorts of things which one *uſeth*, is *good*. To *buy* that which is only for *victual* and *relief*, is *good* for the *poor*: But to the *rich* and *wealthy*, is ſignifies *expences* and *great charge*.

To Get.

FOR to *dream* to *get* and *heap up goods*, and eſpecially fair *Houſhold-ſtuff*, and well-ordered, and much, or any more than we had before, is *good*; but not *moſt excellent*, *above our eſtate and quality*; for this would be without *reaſon*, and would ſignifie *much hurt*.

Of Poverty.

TO dream to be in *neceſſity* and *poverty* ſigni-

signifieth *some good* to one; and yet this dream brings *no good*, but signifieth *cross fortune* to those which make commodity of their *Tongue* and *fair Speech*.

Of things which one dreams to befal little Children beyond their age.

TO dream of any thing to befal *little Children*, which is not proper to their *age*, is not *good*; as to dream that *Men children* have *Beards* and *gray hairs*, and that *little Wenches* should be *married* and *have Children*; which signifieth to them *death* at hand. And yet to dream that *little Children* speak well, is good; because it is proper both to *Man* and *Woman* to speak. But as for other things hapning beyond their *age*, in those which are not *very little Children*, it was declared in the *First Book*, in the *Chapter* of *Alteration* & *Change*. *Dreams* which are of the *Generation* of *Children*, or of *Weddings*, foretel that our *Children* being in a *far Country*, shall return; especially the *Wife* and *Children*, if by chance any one hath took them from us: If one dreams to *plough* the *Earth*, and sow *Seed* therein, it signifieth the same.

That that which is signified by one thing, is also often times the signifier of the same thing.

THe eyes signifie and represent *Children*, where-

whereupon a *Woman* dreaming that her *Eyes* were ſore, found her *Children ſick*: And another dreaming that her *Children* were ſick, had after *ſore Eyes*.

Of Vomit.

ALl *Vomiting*, whether of *Blood*, *Meat*, or *Flegm*, to *poor folks*, if they dream, it ſignifieth *profit*, and to the *rich hurt*; for the firſt can loſe nothing till they have it, but the others having *goods* already, ſhall come to loſe them.

To ſee or have often the ſame Dreams.

TO ſee often the ſame *Dreams*, and many nights one after another, is a *ſign* that our *ſpirit* doth admoniſh and foretel us affectionately the ſelf-ſame thing worthy to be thought upon: For when we have great affection to any thing, we cannot but think and ſpeak thereof. But if the ſame *Dreams* are ſeen with long ſpace of time between them, they do not always ſignifie the ſame *thing*, but divers, according to the change of the *time* and *affairs*, neither more or leſs: Though many have dreamed the ſame *Dream*, it will not ſignifie to all alike, but rather diverſly, according to the divers *eſtate* and *quality* of the *folks*, and their different *affairs*. A certain *Perfumer* dreamed that he had

had loſt his *Noſe*, and he loſt his *Merchandize*, and ſold no more; the loſs of his *Noſe* ſignifying his *Perfumes*. A long time after, being no *Perfumer*, he dreamed the ſame *Dream*, that he had no *Noſe*, and he was afterwards accuſed for *falſhood*, and fled out of his *Country*; for it is an unſeemly thing to lack a *Noſe*, which is the *moſt* perſpicuous *place* of all his *Face*. Whereupon *Virgil* ſaith, *Et truncas in honeſto vulnere nares*. The ſame *Perfumer* being *ſick* upon a time after, dreamed again that he had no *Noſe*, and he died; for *Dead Mens Heads* have no *Noſes*. So that the ſelf-ſame *Dream* in the ſelf-ſame *Man*, ſignified diverſly three ſeveral times: Firſt, *loſs* of his *Merchandize*: Secondly, *loſs* of his *Honour*: And Thirdly, *loſs* of his *Life*.

Of Veſſels and Inſtruments.

EVery *Veſſel* or *Inſtrument*, ſignifieth the *Art* or *Trade* wherein it is uſed, or that which one uſeth to put therein: As *Tuns* ſignifie *Wine* or *Oyl*, Heaps of *Corn* or *Barly*, or ſuch like thing, ſomewhat near or equivalent to that whereto it is applied: The *Tools* and *Inſtruments* in this ſenſe ſignifie *Friends*, *Children*, *Parents*. *Victual* and *Proviſion*, ſignifies the *Maſter* of the *Houſe*; the *Coffer* and *Cabinets*, the *Wives* & the *Stewards*. But in all you muſt judg with regard of *Circumſtance*:

cumstance: As one having the *Order* of *Knighthood*, and requiring a *Charge* or *Conduct* of ſome *Men of War*, dreamt that being called of one, he went out of the *Houſe* wherein he was, and having gone down two *Stairs*, he thought that he which called him, reached him a *Crown* of *Olives*, ſuch as the *Roman Knights* uſed to wear in their *pomp*: After which *Dream* he was very *joyful*, and all that were of his *Company* were in hope that by this *Dream* he ſhould have his requeſt; but he had not; and the reaſon thereof was, becauſe he received not the *Crown* in going up the *Stairs*, but in coming down; for to *aſcend* ſignifieth *Honour*, to *deſcend* the contrary. Notwithſtanding, this *Dream* ſignified another thing to him, to wit, that he ſhould *marry* and *eſpouſe* a Maid; for the *Crown* was of *tied Branches*. Wherefore he which expounded *Dreams*, muſt not reſt in one thing only, but he muſt underſtand all the *diſpoſition* and *derivation* of them. For thoſe which judged of this *Dream* only by the *Crown*, without regarding the *deſcent* of the *Stairs*, were all deceived in their expectation.

Of Parentage.

ALl thoſe which are of one *Parentage*, eſpecially *Children*, being repreſented by a *Dream*, having or doing any things ſignifie that

that *something* ſhall be done, or fall out, coming near the ſaid things, to *whomſoever* of his *kin* it happen. A *man* dreamt that his *Daughter* was *crook-backt*, and the *Siſter* of the *Dreamer* died; and not without cauſe; for he dreamed, that ſuch a near Kinſwoman was not well: ſhortly after which his *Siſter* departed.

Of things which encompaſs.

ALl thoſe things which encompaſs us, or receive us, have the ſame conſideration: As one dreamt that he was *apparelled* in a *Gown of Wood*; now he ſailed, and his *Sailing* or *Voyage* was hindred; for the *Gown* of *Wood* hindring him, repreſented the *Ship*. Another dreamt his *Gown* was cut into ſmall pieces, and his *Houſe* fell down. Another dreamt he had loſt the *Roof* of his *Houſe*, and he loſt his *Cloths*. A *Mariner* dreamt he ſaw a Wall break, and the pieces and ſides of his *Ship* were broken. And yet all ſuch things may have reference to the *Body*. And therefore not without cauſe, one which dreamt that his *Gown* was broken and torn; was wounded in his *Body*, and in the ſame places where he dreamed his *Gown* was torn; and as the *Gown* ſhewed it ſelf to be the caſe of the Soul: In like ſort *Servants* (beſides other things which they may ſignifie) repreſent the *Bodies* of their *Maſters*: Wherefore there

was

was one that dreamt he saw his *Servant* sick, and was sick himself of a *Fever*; and the *Body* is the *Servitor* of the *Soul*, which seeth the *Dream*. Another dreamt he had a *Horse-foot*, and was afterwards Knighted; for as his feet bare him, in like sort the Horse should carry him. He which dreams the King will give him something out of his Mouth, must thus interpret it, That there shall be some Sentence given, or Word spoken, which shall redound to the profit of the Dreamer.

Of imperfect or half-finished Works.

TO dream that Works are only half done, signifieth *evil success* of *Affairs*, and it were better not to begin them. *Cilex* making a request to the King to have the succession of his Brother, dreamt that he shore a *sheep* to the middle of her *body*; and taking a great deal of the *Fleece*, *awaked*, dreaming that he could not obtain to *shear* the rest: After which Dream, he expected to obtain the moiety of his *Brother's Inheritance*; but on the contrary, he neither obtained it all, nor any part thereof.

Of Towns.

TO *dream* to see *Towns* whereto one resorts, is better than to see strange *Towns*, especially if they be *Towns* of his *own Country*, and those wherein one hath had good for-

fortune and prosperity; and above all, it good to see them well peopled, and fille with Inhabitants, Goods and Merchandise by which things one may know the Honou and Riches of the Towns. Parents also ar signified by the Towns where we make ou residence: As for Example, A Man dream that his Country and place where he wa born, was fallen down and ruinated by a Earthquake; and his Father was condem ned to death, and executed.

If it be possible at the same time to have bot good and bad Dreams.

A Man may dream both good and bad Dreams in one and the same night: Nay more, in the self-same Dream one may see both *good* and *bad* things, which the Interpreter must separate in judgment. And it is no marvel, since the Life and Affairs of one particular Man is such, that is to say, mingled ordinarily with *good* and *evil*, and in the same time one may do and suffer both *good* and *evil*. Neither must we be always content with one only issue of our Dream, because it hath not always the like effect: wherein *Antipater* an Interpreter of Dreams, often deceives himself: For when any one dreams that he embraced *Iron*, it signifieth that he should be *imprisoned*, and live among *Irons*.

The

he good *Antipater* to another which hath
d the like Dream will interpret, That at
particular Combat in a close Field, he shall
e condemned; or he shall keep a Fencing-
chool, and live as it were among, and by
on; to wit, by the Exercise and Art of
encing. When one doth nothing but han-
le Daggers and Swords of *Iron*: to whom
otwithstanding this fall not out, but he hath
Member cut off. Wherefore we must not
ways rest at one only point or effect that
apneth (for it were to deal with Beasts, or as
dlers that can play but one Tune) but we
ust be ingenious to devise every day divers
ings; and they must not in all points be
vers, but somewhat alike: For our Spirit
nd Nature are fertile, and recreate and
ort themselves in variety.

That our Brethren do signifie our Enemies.

OUr *Brethren* have the same signification
as our *Enemies*, as touching the effect
nd event of *Dreams*: And our *Enemies*, on
e other side, have like effect with our *Bre-
ren*. And not without reason, because our
ethren bring us nothing when they are
orn, but diminish our Inheritance and
ccession, and are the cause that those things
hich should be all our own, are divided in-
many parts between them and us. *Timo-*

crates

crates dreamt that he *buried*, or caused to be *interred*, one of his *Brothers departed*; and a little after one of his *Adversaries* or *Enemies* died. And the death of our *Brethren* signifieth not only *loss* of our *Enemies*; but also *deliverance* and *acquittance* from some *loss* or *hurt* which attended us; and whereof we stood in fear: As it hapned to *Diocles* the *Grammarian*, who sustained no *loss* of *mony*, whereof he stood in doubt and was afraid, because he dreamt before, that he *saw* his *Brother dead*.

Of Funeral Banquets, reviving, and mounting to Heaven.

NEither to *see*, nor to *eat* such *meat* as one dreams is prepared for the *feasts* of the *dead*, is not *good* to dream. Neither in like sort to dream that you make such a *feast* for your *Parents* or *Friends*; for it signifieth and foretelleth to the *sick* his own *death*, and to him which is in *health*, the *death* of some *familiar Friend* of his. To *dream* to *dye*, and afterward to *revive*, is not *ill*, but signifieth *Victory*. Such things as one hath custom to offer and present in *oblation* for the *Deceased*, is not a *good Dream*, either to offer them, or to take of them; for it signifieth *death* either to the *Dreamer*, or to some of his *Parents*. Notwithstanding to take *Victuals*, *Gold*, *Silver*,

ver, Apparel and *Veſſels* from the hand of the *dead*, whether it be altogether, or at divers times, is a *good dream*, and a ſign of *profit*. But to *dream* he *mounts* to *Heaven*, for him which is *ſick*, is *death*; in like ſort to be in great *tranquility*, *reſt* and *happineſs*.

Within what time Dreams come.

ALL things which are wont to have a certain determined time, and are ſeen in a Dream, muſt be referred to that time: and other things which have no certain nor determinate time, to that time which their effects will ſhew. And we muſt judge of the time, far or near, according to the circumſtances of the Dream: For he were a fool, that would refer to a year the effect of a Man's Dream, which is conſtituted either in great pain, great hope, or great fear. And we muſt know, that the things which a Man dreams to ſee far off (as it were about Heaven) have their effects more ſlow, by reaſon of long diſtance. Moreover we muſt not be ignorant, that *good* or *evil Dreams* ſignifie to the great or little, greater or leſſer *good* or *evil*.

The End of the Fourth Book.

ARTIMEDORUS
His Exposition of
DREAMS
The Fifth Book.

Certain Examples of Dreams, with their Effects which followed.

A Man dreamed that he drank *Mustard* so well stampt, and so clear that it was potable: It fell out that one practiced and coined a certain Accusation in case of a Crime of Man-slaughter, wherewith he was so well charged, and so attainted to the quick, that he received Sentence of Death, and was executed by Justice. Another dreamt, that the water of the River *Xanthus*, which is near *Troy* the Great was all changed into *Blood*: (a Dream very fearful and marvelous:) What then fell out? He cast Blood at divers times for ten years together, and dyed thereof. By which appears, that great Rivers stay not, but do continue and hold out their *course*. A *Man* dreamt that his *Cushion* or *Feather bed* was full of *Corn*, instead of *Feathers*: He had a *Wife* which never before had any *Child*, and that

that *year* conceived and *bare* him a *Son*. Another dreamt he lighted a *Candle*, at the *Moon*, and he became *blind*; for he dreamt a thing impoſſible: Beſides the *Moon* hath no light of her own. A *Woman* dreamt that ſhe ſaw within the *Moon* three *Images*, or *Reſemblances* like her ſelf: She *bare* three *Daughters*, which within a *month* dyed; for the *Moon* hath a *months* life. A *Man* dreamt he ſaw his *Image* or *Repreſentation* in the *Moon*, and he made long *Voyages*, wandring his way and that way a long time: For the continual change of the *Moon* ſignified that he ſhould often change his *Place* and *Habitation*. A *Man* dreamt his *Privy-members* were of *Maſſy-Iron*; and he had afterwards a *Son*, by whom he was ſlain; for *Iron* by its own *Ruſt conſumes* it ſelf. A Man dreamt an *Olive-tree* came out of his *Head*; and he followed the *Study* of *Philoſophy* with great *courage*, and got everlaſting *Knowledge* and *Honour*: For this is a *Tree* always *Green* and *Sound*, and by all dedicated to the *Goddeſs Minerva*, reputed the *Goddeſs* of *Wiſdom*. A certain *man* dreamt that his *Servant*, whom he loved above all the reſt, was changed into a *Torch* or *Flame*; and he loſt his ſight and was led and guided by that *Servant*. A *Servant* dreamt he ſaw a *Star* fall from *Heaven*, and another come out of the

Earth and flye up to *Heaven*; his *Maſter* died, and his *Maſters Son* roſe up in his *Maſters* place. A *Brother* having his *Siſter rich*, and *ſick*, dreamt that before her *door* grew a *Fig-tree*, from whence he gathered ſeven *Black Figs*, and eat them: His *Siſter deceaſed* ſeven days after, and made him her *Heir*. A Man dreamt he had caſt his *Skin*, and renewed it as a *Serpent*; and the day after he *died*: For the *Soul* which muſt leave the *Body*, repreſents ſuch like *viſions* to it in a dream. Another dreamt that his *Father* drew his *Siſter*, being *Married*, from her *Husband*, and gave her in *Marriage* to another, and he died ſoon after; for his *Father* repreſented *God* the *Creator*, and *Heavenly Father* of our *Souls*, his *Siſter* repreſented the *Soul* of him that *dreamt* it; which *Siſter* being ſeparated from her *Spouſe*, and given to another, ſeemed to ſay that ſhe ſhould be ſeparated from her *Body*, and ſhould live and converſe elſewhere; ſignifying, that the *Souls* of thoſe *which die*, do nothing but *change their place*. A Man dreamt that he was *great with-child*, and that he was *delivered* of two *Black Daughters*; and he loſt both his *Eyes*, or the *ſight* of them. For his two *Eye-lids* that covered his *Eyes*, fell down. A *Son* being far from his *Country*, dreamt that his own *Mother* bare him again; he returned into his

own

own Country, found his *Mother* ſick, and was made *her Heir* by her *Death* and *Will*: This *Dream* ſignified as much to him, to wit, that by his *Mothers* means he ſhould come from *Poverty* to *Riches*. One dreamed that he eat his *Bread* ſteeped in *Hony*, and he thereupon gave his *Mind* to the *ſtudy* of *Philoſophy*, and thereupon got *Wiſdom*, *Honour*, and *Goods*: The *Hony* therefore by its *ſweetneſs*, ſignified the *ſweetneſs* of *Wiſdom*, and the *Bread*, *wealth*. Another dreamt that from his Stomach there came *Ears* of *Corn*, and that there was one which *pluckt them out*: He had *two Sons* which ſoon after him *died*. One dreaming on a time, that by miſchance he ſlipped into a Pit of Water, whereupon forthwith the ſmall of his *Leg* was turned into *white Marble*, (after a little while) deceaſed of a Dropſie: Who ſees not by this plain Example, that recourſe of wateriſh Humours to the weakeſt part, had made a certain coldneſs and ſtiffneſs in the place, which the party felt more eaſily in ſleep, for divers reaſons which before have been declared. Another dreaming that he ſwam againſt a *Bloody Stream*, was cured of a *Pluriſie*. Another dreaming that he appeared all in Fire like *Hercules's Furies* upon a *Stage*; fell that very day into a *burning Ague*. One dreaming over-night, before he ſhould run at *Olympus*,

that he was an *Eagle*; met with an Interpreter, who concluded hereupon, becauſe an *Eagle* was the Prince and Leader of all Birds, he ſhould prevail: Another took not ſo great hold upon the quality and kind of the Bird, which ſhews a courage to *attempt*; as of his place in coming after all the Flock: which declares a kind of heavy Metal, with want of Agility.

The End of the Fifth Book of
ARTIMEDORUS.

AN EPITOMY
Out of
VALERIUS MAXIMUS,
And others, Concerning
DREAMS.

Of the Emperor Auguſtus *and* Calphurnia.

AS *Artorus*, *Phyſician* to the *Emperor Auguſtus*, lay in his *Bed*, the night before the *Armies* of the *Romans* (namely; the *Hoſt* of *Auguſtus* and *Mark Anthony* on the one *Party*, and the *Bands* of *Brutus* and *Caſſius* on the other) were to fight the *Battle* in the *Philippick Fields*; *Pallas* preſented

ed her ſelf to this ſaid *Phyſician*, commanding him to tell *Auguſtus*, that although he was very *ſick*, he ſhould not fail, but be preſent at the *Battle*. Which *Auguſtus* underſtanding, he left his *Tent* (being carried in a *Litter*) though he could not fight the *Victory*. Preſently the *Souldiers* of *Brutus*'s *Army* ſurprized his *Pavilion*. And although *Auguſtus* had reſolved not to ſtir out of his *Tent*, by the reaſon of his *ſickneſs*; nevertheleſs by the admonition of his *Phyſician*, by this means he ſaved his life: For the *Souldiers* of *Brutus* aimed chiefly at his *Tent*, ſuppoſing to have found him there. But becauſe this *Emperor* was *wiſe*, *ſubtle*, and *adviſed* in all his *Actions*, the *Example* of his adopted *Father* and *Predeceſſor Julius* being yet freſh in his *mind*, perſwaded him to obey the Dream of his *Phyſician*: For he well knew, that *Calphurnia*, the wife of *Julius Cæſar*, had ſeen in her ſleep the *night* before he was *ſlain*, that he lay *wounded* in her *Arms* and *Boſom* with many *wounds*; by reaſon of which horrible Dream, ſhe intreated him not to be ſeen the day following at the *Court*. But he not willing to give ear to a *Womans* Dream, thought rather to go to the *Senate*, and ſit in *Parliament*; where he was put to *death*; being miſerably *wounded* with more than Twenty *Wounds*. Likewiſe a *Souldier* dream-

ed that *Julius Cæſar* told him, that *Octavius* ſhould win the *Battle* againſt the *Philippians*, if he carried ſomething about him that he was uſed to *wear*: Upon this Dream *Octavius* wore his *Ring*, and ſo both then and afterwards got the *Victory*.

Of Publius Decius, *and* Manlius Torquatus, *Conſuls of* Rome.

THe *Viſion* which appeared in ſleep all in the ſame night, to *Publius Decius*, and *Manlius Torquatus*, was of great admiration, and manifeſt iſſue: For then when theſe two *Conſuls* pitched a *Field* near the Hill *Veſuvius*, *viz.* when the *Latins* left the ſide of the *Romans*; to each of theſe two *Conſuls* ſleeping, appeared a Man, and told them, That of the one *Army*, their *Captain* ſhould be ſlain; and of the other a great *company* ſhould be diſcomfited: But the chief of that *Hoſt* that would *aſſail* the *Troops* of the *Enemies*, and *vow* to ſuffer *death* for the reſt, they ſhould have the *Victory*. Hearing this news, and waking from their ſleep, theſe *Conſuls* made a *Covenant* together, that what *Wing* ſoever ſhould firſt ſeem to ſtoop under the *burden* of the *Battle*, the *Captain* of that *Band* ſo *diſcomfited*, ſhould lay down his life for his *Country*. And although neither the one nor the other feared this *Adventure*, yet the

the chance fell upon *Decius*; for his *Troops* began to be out of *Heart*; which he ſeeing, caſt himſelf in the middle of his *Enemies* with his Sword in his Hand, and was ſlain. So the *Romans* had the *triumphant* and deſired *Victory* againſt the *Latins*, by the death of one of their chief *Captains*, following this Dream.

Of Accia.

Accia being *with-child* of the *Emperor Octavius*, dreamed that her *Bowels* were carried up to *Heaven*, and ſhewed over all the *world*. And aftewards her Son *Octavius* became a famous *Emperor*, *Renowned* over all the *World*.

Of Cicero.

Tully being baniſhed *Rome* by the conſpiracy of his *Enemies*, went to a *Village*; and in his ſleep ſeemed walking by *deſart* places, to meet with *Marius*, then *Conſul*, and his *Troops*; who demanded of him, why he was ſo ſad? And the cauſe why he *haunted* thoſe *Deſarts*, and was ſo *tranſported* into an unknown way? And after he had underſtood the many *injuries* which *Tully* had undergone, he took him by the right hand, and gave charge to the principal of his *Officers*, to lead him to his *Chappel*; telling him he ſhould there hear ſome good *news* of the reſtoring of his *Eſtate*. Which fell out in like

manner: For in that *Chappel* which *Marius* had cauſed to be *built*, the *Senators* ſat in *Council* concerning the return of *Cicero*: And it was concluded, that he ſhould return ſafe and ſound, without any charge or diſhonour.

Of Caius Gracchus.

AS *Caius Gracchus* ſlept, he dreamed he ſaw his Brother *Tiberius*, telling him that he ſhould be *killed*, as himſelf had been before. Many heard that he made account of his Dream, eſpecially before he was made *Tribune* of the People; in which *Office* he received his *death*, agreeable to his *Brothers*.

Of Ecclinus.

Ecclinus, a *Roman*, dreamed the firſt night after his *marriage*, that *Rome* was ſeated on a *Hill* that grew higher and higher, unto an exceeding great height, and afterward ſhrunk away like melted *Snow*, ſo that nothing thereof remained; ſhewing thereby his *Childrens fortunes*. For *Ecclinus*, the eldeſt *Son*, won *Verona*, and other *Cities*; and *Elberick*, the younger *Brother*, was as victorious: But afterward *Ecclinus* was taken *Priſoner*, and ſo died; and *Alberick* having ſeen ſix *Sons* ſlain, his *Wife* and two *Daughters* burned, himſelf alſo died: Their whole *Stock*, like

the

the aforeſaid *Hill*, being utterly diſſolved and extinguiſhed.

Of Arthur Rous.

THere being a *Prize* to be plaid at *Syracuſe*, *Arthur Rous*, a *Roman Knight*, dreamed the night before, that a *Carrier* of *Nets*, or a *Fiſher*, ſhould kill him. The day after he was at the *Combat*, and told his *Dream* to the *Defendants*; it fell preſently after, that near the place where this *Arthur* was, they came to bring in the two *Combatants*, one whereof carried for his *Device* a *Fiſh* upon a *Hook*. When *Arthur* had ſeen the Face of this *Fiſher*, he ſaid unto him, I dreamed to night that you ſhould kill me. And ſo he would have departed thence, doubting ſome wicked *Attempt*, becauſe of his *Dream*. But the *Combatants* giving him their *words* of *Aſſurance*, he tarried the *hazard* of his Death: For in the ſame place the *Fiſher* vanquiſhed the other *Combatant*, and thinking to run him through with his *Sword*, the blow glanced aſide, and lighted on poor *Arthur*, who miſerably in this caſe tried the effect of his *Dream*.

Of Hannibal *of* Carthage.

H*Annibal* ſleeping had ſuch a *Viſion*, that he ſeemed to ſee a *fair young* Maid, like an *Angel*, which was ſent unto him from

Heaven to conduct him to Aſſail *Italy*. After which turning *himſelf* he ſaw a great *Serpent*, which by *force* and *violence* broke all that he encountred; and after him came *Lightning* and *Tempeſtuous Rain*, which darkned the *day*. Then *Hannibal* being *affrighted*, demanded of this *fair Maid*, what marvellous *Viſion* this was, and what it ſignified? And the *young Maid* anſwered him, *Thou ſeeſt the ruin of Italy; wherefore ſay not a word, and leave the reſt to the Deſtinies.* I need not here declare what evils *Hannibal* did in *Italy*, following this *Dream*.

Of Alexander *the Great.*

O How well was *Alexander* King of *Macedonia* admoniſhed in his *Sleep*, That he ſhould take better guard of his *Life*, if *Fortune* would have ſuffered him to have uſed this *Counſel* to avoid this *danger*. For certainly he knew by his *Dream*, before he felt by *effect*, that the Hand of *Caſſander* ſhould be *venemous* and *mortal* to him, and he was perſwaded in his *heart* that he ſhould die by his means, before that ever he ſaw him. Always after that *Dream*, whenſoever *Caſſander* came into his *Court*, and preſented himſelf to him, he remembred when he looked upon him, that his was that *pernicious Face* which he had ſeen in his *Sleep*. Notwithſtanding, knowing that

that he was the Son of *Antipater*, he drove all *fear* and *ſuſpicion* away by his *courage*; ever repeating a *Greek Verſe*, which ſaith, *That men muſt not have regard of Dreams*; although notwithſtanding all that, the *Poyſon* was then prepared to kill him: And Men hold, That he died by the hand of the ſame *Caſſander*.

Of the Poet Simonides.

THe *Deſtinies* were more favourable to the Poet *Simonides*, then to that great Monarch *Alexander*, who advertiſed and counſelled him from above, being *aſleep*; and after his *awakening*, he betook himſelf to this conſideration. For as ſoon as the *Ship* wherein he was, was come to the *Haven*, and there he had found the *Corps* of a *dead Man* without *Burial*; he took compaſſion on the *Corps*, and cauſed him to be buried. The night following he dreamed that he ſaw him whom he had buried, forewarning him that the day after he ſhould not go to *Sea*: Whereupon he ſtayed at home on the *Land*, and his *Fellows* (which would needs put to *Sea*) were the ſame day all caſt away by a great *Tempeſt* that aroſe at *Sea*; wherefore he was very glad, for having had ſo much credit to the *Dream* in a caſe of life, more than to a poor *Ship*. Afterward acknowledging this benefit, he made his *Benefactor*

nefactor immortal by his *Poetry*; building him a far better *Sepulcher*, and which might make him remain longer in Mens memory, than that which he had built for him among the *Sands* of the *Sea*, in a *desolate* and *unknown place*.

Of Policrates's *Daughter.*

THe Daughter of *Policrates Samius*, the Tyrant, dreamed that her *Father* hanging on high, was by *Jupiter* washed, and by the Sun anointed. Afterward being overcome by *Oretes*, he was hanged on a *Gibbet*, washed by the *Rain*, and anointed by the *Sun*, which melted his *fat*; so that he seemed thereby to be anointed.

Of King Crœsus.

THat *Dream* which at the first exceedingly affrighted the Soul of King *Crœsus*, and always after made him very fearful & doubtful, was exceeding marvellous, and of great *force* and *efficacy*: For of two Sons which he had, the lustier, which was best enriched with *perfection of Body*, and which was to have the *Crown* after his *Father*, he *dreamed* that he was killed with a *Sword*: Wherefore to hinder (and if it might be) to divert this ill luck, the good *Father* ceased not to give order by all means possible. This young Prince, called *Atys*, being before accustomed to go to *War*, was

was by his *Father* conſtrained to keep the *Houſe*. He had a *Chamber* furniſhed with all *Inſtruments* of *War*, which his *Father* made be kept from him: He had his *Guards* well armed and weaponed with Staves, all which his *Father* commanded not to come near him. And notwithſtanding all this, the *Deſtinies* made way for *ſorrow* and *grief*: For when a great and wild *Boar* waſted the *Goods* of that *Country* upon the Mount *Olympus*, and ſlew many of the *Inhabitants* thereof; behold the *Countrymen* aſſembled themſelves together, & made recourſe unto the King *Cræſus*: Whereupon *Atys* ſo long perſwaded his *Father*, that he was ſent; and his *Father* conſenting ſo much the rather, becauſe the *Boar* had no *Iron* about him, but only *Teeth*. But what followed? Behold, as one ran fierce and hot after the *Boar* to kill him (ſee the inevitable luck which always waited the ruine of this young *Prince*) he turned upon him a *Sword*, which was directed againſt the *Wild Boar*: So died he miſerably, not able to ſhun the effect of his *Fathers Dream*.

Of King Aſtyages *and* Cyrus *the firſt of that name.*

A*Styages* King of the *Medes*, Grandfather by the Mothers ſide to *Cyrus*, had two *Dreams*; the firſt whereof was, that the Lady

dy his Daughter, covered with her Iſſue all the Regions of *Aſia*: By reaſon whereof, he would not marry her to any great perſonage of that Country, leſt the Kingdom ſhould deſcend or come to him or her; for he ſtood in doubt thereof: But he gave her in Marriage to a Man of a mean Eſtate in the Countrey of *Perſia*. His ſecond *Dream* was, that he ſaw proceed out of the Loins of his ſaid *Daughter*, a *Vine*, which by continual growth overſhadowed all the Parts of his *Dominions*: And therefore he commanded that *Cyrus* which was born of her, ſhould be throne out and expoſed to the wild Beaſts, ſo to let him die. But he deceived himſelf by his Humane Counſel and Wiſdom, ſuppoſing to hinder the felicity of his little Son, whom the *Heavens* preſerved, as the *Dream* foretold.

Of Amilcar.

AMilcar, Colonel to the *Carthaginians*, when he had beſieged *Syracuſe*, a Town of *Sicily*, in his Dream ſeemed to hear a Voice, which ſaid unto him, *That the next Night he ſhould ſup in the ſame Town.* He joyful of this good *News*, thought that God had promiſed him *Victory*, put his *Camp* in *Arms*, thinking to give an *Aſſault* and take the *Town*: But there fell a *Mutiny* in his *Camp* between the *Carthaginians* and the *Sicilians*: ſo that thoſe of

of the Town making a ſudden Sally, took him Priſoner, and made him perforce Sup in their Town. So then much deceived of his hopes which he conceived by his *Dream*, he ſupped in the ſame Town as a *Captive*, not as a *Captain*, as he hoped, and his *Attempt* preſuppoſed.

Of Alcibiades.

Alcibiades dreamed that he *was covered with his Friends Gown*, but it was *ill ſucceſs*: for in the ſame *Gown* with which he dreamed he *was covered*, after that he was *ſlain* by the People of *Farnabaſa* according to the Appetite of *Liſandra*.

Of Queen Margaret.

Queen *Margaret* dreamed that *Henry* the *French* Kings *Eye was digged out*, and accordingly a ſplinter of a *Spear ſtruck* out his *Eye*, of which *wound* he died.

Of a Country Woman.

A *Country Woman* dreamed that ſhe was *delivered* of a *Moon* which ſhined over all *Brittain*. She was afterward *delivered* of a *Daughter*, who was bought by the *Wife* of the Kings *Herds man*, nurſing then the Kings *Son*: And ſo they growing both to elder years, the Kings *Son* Married her, and had by her *Ethelſton*,

ſtone, a worthy *King* of *England*, whoſe *fame*, like the *Moon*, ſhined through *Brittain*.

Of two Arcadians.

THough this *Dream* enſuing be longer to repeat than the former, it is worthy our memory for the Evidence and Truth thereof. Two *Friends* of *Arcadia* travelling together, came to *Megara*; the one of them repaired to a houſe of his Acquaintance, the other lodged in a *Tavern*. The firſt dreamed that *night*, that the other *prayed him to come help him againſt the Treaſon of his Hoſt, and if he would make haſt, he might deliver him of great danger wherein he was*. After which Viſion he roſe, and ſet forward to go to this Inn: Afterward by ill luck, he began to repent him of his purpoſe, *thinking* it in *vain* to go ſo by *night* to ſuch a *Tavern*. So he returned to his Bed; his *Companion was wounded to death* by his *Hoſt*, and prayed him, *that though he did not come to ſave his Life, yet he would revenge his death by all means*: Telling him, *that his Body thus murthered by his Hoſt, was at that inſtant carried right to the Gate of the Town, covered with Dung in a Cart*. Whereupon the poor man was ſo much moved at this *Dream*, that he roſe and went to the Gate of the Town, and there he found the Cart which he had ſeen in his ſleep: And after he had ſtayed it, he laid

laid his *Hand* upon the Coller of this *Inn-keeper*, followed the Suit; and the Crime being confeſſed, the *Inn-keeper* was Executed by the Sentence of *Death*.

Of an Engliſh *Gentleman.*

I Shall ſet down a Relation given by an *Engliſh* Gentleman, of two *dreams* that he had, wherein he did not forget the Story (but which is more ſtrange) found his Dreams verified. This it is. Whilſt I lived at *Prague*, and one Night had ſat up very late drinking at a Feaſt, early in the Morning the Sun-beams glancing on my Face, as I lay in my Bed, I *dreamed, that a Shadow paſſing by, told me, that my Father was dead:* At which awaking, all in a ſweat, and affected with this *dream*, I roſe and wrote the Day and Hour, and all Circumſtances thereof in a Book, which Book, with many other things, I put in a *Barrel*, and ſent it from *Prague* to *Stode*, thence to be conveyed into *England*, and now being at *Nuremburgh*, a Merchant of a Noble Family, well acquaint with me & my *Friends*, arrived there: who told me, *my Father died ſome months paſt.* I liſt not to write any Lies, but that which I write, is as *true* as *ſtrange*: When I returned into *England*, ſome four years after, I would not open the *Barrel* I ſent from *Prague*, nor look into the *Paper-book*, in which

I had *written* this *dream*, till I had called my *Sisters* and some *Friends* to be *Witnesses*, when my self & they were *astonished* to see my *written dream* answer the very *Day* of my Father's Death. I may lawfully swear that which my Kinsmen have heard witnessed, by my Brother *Henry* whilst he lived, that in my youth at *Cambridge*, I had the like *Dream* of my Mothers *death*; where my Brother *Henry* lying with me, early in the Morning I dreamed that my *Mother passed by with a sad Countenance*, and told me, *that she could not come to my Commencement*. I being within five *Months* to proceed *Master of Arts*, and she having promised at that time to come to *Cambridge*. And when I related this *Dream* to my Brother, both of us awaking together in a Sweat, he protested to me that he had dreamed the very same; and when we had not the least knowledg of our Mothers sickness, neither in our youthful affections were any whit affected with the strangeness of this *Dream*; yet the next Carrier brought us word of our Mothers *death*. I am not over-credulous of such *Relations*, but methinks the Circumstance of publishing it at such a time when there were those living that might have disproved it, if it had been false, is a great Argument of the Truth of it.

Of a Citizen of London.

UPon the *16th* of *December* at Night, in the the year 1635, being the ſixth night of y being in the *Country*, I being 28. Miles ſtant from *London*, and not hearing from ence any Relation touching the *Health* or *ckneſs* of any *Friend* there, and being *accom-odated* with a *good Lodging*, after a *ſhort ſleep* bout Eleven of the Clock I awoke, and be-g much troubled and diſturbed at a Dream dreamt, was not able to compoſe my ſelf my reſt, but preſently told my *Dream* to *faithful friend* my Bed-fellow, which was, *hat a ſpecial Friend of ours at* London *was on is Death bed; and my Fancy ſuggeſted to me, hat I ſaw him laid forth, and covered for dead:* ut was anſwered by my Bed-fellow, that it as but a *Dream*, and had no reality in it. notwithſtanding continued my *fear*, and aſtned my journey to *London*, whither hen I came, the firſt news I heard was, at my *Friend was dead*; and inquiring the ime when he died, found that it was the ery ſame Night wherein I dreamt the afore-aid *Dream* of him; though at our firſt *go-ng* out from *London* he was in as *good Health*, o *outward appearance*, as any *man* could be.

Another

Another Relation from the ſame hand.

ABout Eighteen years ſince, I having ſom of my Family four Miles from *Londo* and one Night ſleeping in Bed very unquie ly, I imagined that I perfectly and plainl ſaw a *Kinſwoman*, and a very good *Friend* mine, lying in *extream Torment* and *Pain*, m king great *Lamentation* all that Night; where upon I aroſe early in the Morning, and ſen a Servant four Miles to bring me word ho my neareſt *Relation* did, and her Mother word was brought, that they were all good *Health*. Notwithſtanding I was ex treamly unſatisfied in my mind, and had con tinual fear, that ſome or other of my Kin dred was *afflicted* with ſome *extraordinar pain*, and accordingly it fell out; for abou one or two of the Clock the next Day came *two Horſemen* in great haſt, making over to my *Dwelling* within *Farringdon* without, in *London*, and the firſt preſently alighting from his Horſe, I perceived him to be Brother to my *Kinſman*'s Wife; and inquiring o her Health, he told me, that ſhe was now in ſore *Travel*, and had been ſo near eight and forty Hours, and could not be delivered; and he deſired (that with all poſſible ſpeed) we ſhould agree with Dr. *Chamberlain*, to afford the beſt aſſiſtance he could for the ſa-

ving

ing his Sisters Life, which accordingly was
one; so that within less than an Hour the
Doctor was upon his Journey with a Coach
nd four Horses, but not reaching the House
l the Night following, it pleased God, that
st as he was alighting out of the *Coach*, my
nswoman gave up the Ghost.

My self and my *Friend* that then lodged
th me the 16*th* of *September* 1635. are both
us living, and in good health, in the same
ouse in *Farringdon without*.

Of a Woman desirous to bring forth.

A Certain *Woman* very desirous to *bring forth a Child*, dreamed in a Night, that *Womb was sealed by the Gods*; Whereupn as one *affrighted* very sore with this sign, repaired to the *Prophets* for their opinis in the matter. Some held, that by the *l*, a *secret lett, impediment, and bar in Nae*, was implied; so that it was not possie for her to *conceive*. But other Doctors ere of the mind, that she had *conceived*, and s sped already before the *Dream*; because manner is, not to make store of a *shadow*, r to *seal* any thing that is *void* and *empty*.

Of Endemus *a banished Man.*

A Certain Man called *Endemus*, being warranted by divers of the best *Expositors* of

of *Dreams*, during the time of his Exile, tha
after five years he ſhould *return home to h*
native Soil with great Honour, died at the fiv
years end in *Syracuſe*; ſo that he was dece
ved in his expectation of *returning home t*
his own Country.

Of Herod.

AFter *Herod* had unjuſtly made away h
Wife *Mariamna*, (whoſe Title was muc
better to the *Regiment* of *Paleſtine* in ver
deed than his) ſhe ſeemed every *Night t*
trouble and *awake* him out of his *ſleep*,
great is the *fear* and *horrour* of a *bleeding co*
ſcience.

Of a wicked man guilty of Murder.

THere was one who having been a *wic*
ed and *ſubordinate Inſtrument*, to bri
an *Innocent*, a *Noble*, and a *Loving* Maſter
his End, repaired to a *Son* of his, more th
twenty years after, for *pardon* of this *fault*, a
ledging that the *father* of that perſon, his o
Maſter, pinched and *tormented* him by *nig*
in ſuch a *wrackful* ſort, as he could take n
reſt nor *eaſe* at any time; the *party* beſoug
God to *pardon* him, adjoyning only this a
vice in *charity*, that he would ſeek by cou
ſel of ſome good *learned man*, to ſlake th
Fornace of a guilty Conſcience, which ſe

these *frights* and *fumes* of *Melancholy Fear* to his *head*. None can *deny* but this *advise* was good, and such as might have called home a wasteful *Child* that were not too far spent; but this wicked *Caitiff* was bereft of his *wits*, in which unfortunate and heavy plight he *deceased*.

Of a Scythian.

IT is reported by *Diodorus Siculus*, that a *Scythian* dreaming that *Æsculapius*, the *God* of *Physick*, had drawn the noisom *humours* of his *Body* to one certain place or *head*; was constrained within a while to *lance* a festered and most *dangerous Impost hume* of filthy *matter*: Not that the Dreams were causes of these *maladies*, but *signs* and *tokens* of the *poison*, which began to move and stir within the *veins*, and would impare the *parties health*, if it were not prevented in good time with convenient order and advice of *learning*.

Of two Men dreaming one and the same thing.

TWo Men that should contend in the *Games* of *Olympus*, dreamed (as it fell out) in one *night* that they were drawn by four *swift Coursers* in a *Chariot*, whereupon they both repaired to a *Prophet* of their own *acquaintance*, for some *light* before *hand*, or what their luck should be in *Trial* of their *Wager*: the

The *Prophet* craftily conſidering, that even as of two contradictory *propoſitions*, it is not poſſible that both ſhould be *true*, no more was it that both theſe *Runners* ſhould have good *ſucceſs*; thought beſt to make his *profit* of them both, by the *cunning* of his own *device* and *ſly ſhift* in *Anſwering*, till *proof* might afford him ſo much *credit* by the gain of one, as diſgrace by the *damage* of another. To the firſt therefore he gave great *encouragement*, to hope and comfort, that he ſhould prevail; becauſe (ſaith he) four *Horſes* repreſenting (in a figure) the Team of *Phœbus*, could not but import aſſured *Victory*. The ſecond he diſcouraged with *fear*, becauſe albeit four *Horſes* ran before, yet himſelf was laſt of all; which imported that he ſhould be caſt behind, and forego the *Wager*.

Of Dion *and* Brutus, Platonian *Philoſophers*.

THe *Deaths* of *Dion* and *Brutus* were ſhewed unto them, by horrible *Viſions* that appeared unto them, the which they have told unto their *Friends*. There are many that cannot abide theſe *opinions*, and do maintain that theſe *ſights* and evil *ſpirits* do never appear to any *Man* that hath his *right wits*, but that they are either *Childrens fancies*, or old *Womens Fables*; but moſt certain it is, that *Viſions* have appeared, and that

ſome-

sometimes but in Dreams, by the attestation of these *Philosophers*, as well as by the *Interpretation* of them by *Artimedorus*.

Of a Woman with-child.

A *Woman with-child* longing for a *Bakers shoulders* which carried her *Bread* unto the *Oven*, she rejected all other *Meat*, and dreamt only of that; her *Husband* desiring to content her, wrought so with the *Baker*, as for a certain *summ* of *mony*, he was content she should taste of that *shoulder* she had so much desired; the *Baker* endured her *Teeth* twice, but she had bitten him so sore, as he would not endure a third charge. The *Woman longing* still, and often dreaming of the *Bakers shoulders*, at last fell in *Labour* of three *Sons*, two *alive*, the third *dead*.

Of Cardinal Crescence.

HE being at *Verona*, and passing further about some matters of *Importance*, was much troubled with *writing*; and having laboured very late at *night*, went to *Bed*; after awhile he dreamed, and imagined that he saw a *Black Dog* of an exceeding greatness; having *fiery Eyes*, and his *Ears* hanging to the *ground*, which came directly towards him, and then hid himself under the *Table*; he was presently awaked at this *Vision*, and was like

one in a *Swound*, but being come to himself, he cried out *aloud*, calling to him his *Servants*; and commanded them to seek the *Dog* with a *light*, but not finding him, a *Feaver* seized on him, and increased in such sort, as he *died*. Toward the end of his *life*, he cried often to his *Servants* in his *sleep*, Drive away this *Dog* which runs up to my *Bed*. It was impossible to resolve and comfort him, but at last in great despair he *died* at *Verona*.

Of a young Man.

THere was a *young Man*, who dreaming in the *night* that he was to *ride* forth about some *business*, rose up out of his *Bed*, being fast asleep, made himself *ready*, put on his *Boots* and *Spurs*, and getting upon a *Pole* that served to *hang Cloaths* out of the *Garret-window*, he sat *astride* on it, and began to *spur* with his *heels*, as if he had been on *Horse back*; but awaking presently, he was so terrified with this *accident*, as he was ready to run *mad*; which made him seek to the *Physicians* for help.

Of a Cholerick and Quarrelsom Man.

THere was one, who being of a *cholerick* and *quarrelsom disposition*, used commonly to *dream* that he was *fighting* with one or other; and thereupon rising out of his

his *Bed*, ran to his *Weapon*, drew out his *Sword*, and fencing with it after a strange manner, struck and *foined* at the *Chamber-walls*, insomuch that they were fain to take away every thing out of the *Chamber*, that might either hurt himself or others.

Of an Artificer.

THere was an *Artificer* that in his *sleep* rose out of his *Bed*, and going out of his *Chamber*, went up and down the *stairs*, and all about the *House* without any harm: Upon a time he went in his *sleep* into the *Shop* unlocked the *doors*, went into the *Streets*; whereupon being awakened by some of his *Friends* that met him, he became so ashamed, that he never fell into the like *Dreams* again.

Of George de Schilinitz.

GEeorge *de Schlinitz*, *Counsellor* to divers *Princes*, a *grave and unreprovable* person, was wont with two of his *Brethren* to walk many times in their sleep, whilst they were *Students* at *Lipsic*; yea to get up into *Garrets*, and on the *tops* of *Houses*, so that one of his *Brothers* chanced to fall & break his *Thigh*: At length their *Tutor* looking narrowly unto them, *whipped* them *well favouredly*, assoon as they got out of their *Beds*; which having continued *twice* or *thrice* until such time as they

awaked, by that means they were helped.

Of three young Gentlemen.

THere were three *young Gentlemen, Brethren,* lying together in one *Chamber*, one of them rose up *naked*, found asleep and carrying his *Shirt* in his *hand*, went to the *Window*, where he caught hold of a *Cord hanging* at a certain *Pully*, and winding himself to the top of the *House*, met with a *Birds Nest*, got out the *young ones*, *wrapped* them up in his *shirt*, let himself down again, re-entred into the *Chamber*, laid himself down in his *Bed*, and slept as before. Awaking in the Morning, saith he to his *Brothers*, *What think you my Dream was to Night? Me-thought I rose out of my Bed, went to the Window, and got up to the top of the House where I found a Birds Nest, and brought away the Young ones.* His *Brothers* laughed at it, and after some talk, going to rise, he sought up and down for his *shirt*, which at last he found with the *young Birds* wrapped up in it: the ran presently and looked up to the top of the *House*, and saw where the *Birds Nest* had been pulled out.

Of a young Scholar.

A Young Scholar of *Blacken-bourgh* did many things *sleeping*, which he could never have done without Dreaming. As soon as he

had Supt, he would have faln into ſo dead aſleep, that for any *noiſe* that could be made, he never *awaked*; after that with *pintching* & *pulling* they had made him *look up*, if they carried him to *bed*, he ſlept as before; but the next *Morning* he never remembred any thing that had been done over night; moreover, whatſoever he held being ſo aſleep, were it the end of a *Table*, a *Napkin*, or any *Garment*, they were fain to have two or three Men to open his *Fingers*, & make him let go his hold; inſomuch that many times holding his *Clothes* in his hands, they were forced to carry him to bed, and let him lye with them till he awaked of himſelf the next *Morning*.

Of the Duke of Holſtein's *Cook.*

HE riſing in his Sleep, and in his wonted Dreams, went down out of his *Chamber*, and having paſt through a great wide *Court*, entred into the *Kitchen*, and got into the *Well*, ſtradling with his feet, and with his fingers clinging ſo hard to the ſides of it, that in this ſort he *deſcended* with nothing but his *Shirt* on till he came to the *Water*, which wetting the *Skirt* of his *Shirt*, it ſtuck ſo cold on his *heels* that he awaked, and began to cry out, *O my Legs, help me.* The *folks* of the *houſe* awaked with the *Cry*, and ſomewhat underſtanding the *voice*, ſought for him, and find-

ing him hanging in the *Well*, they reach'd him down a *Ladder*, with a *Candle* and *Lanthorn*, but not able to get him up that way, they let down a great *Bucket*, willing him to put his *right foot* in it, & with his *hands* to hold fast by the *Chain* of the *Well*, by which means he was drawn up, having been as it were frozen in the *Well*, they carried him to *bed*, where he loſt his *Speech*, and opened his *Eyes* very ſeldom, and that with great pain; at length he began to ſtir a little, and to *mutter* forth ſome *words*, but *vomiting* exceedingly. The next day he came to himſelf and *talked*, and told them how that night that he was ſo in the *Well*, he dreamt that he was *walking*, and with *ſtumbling* had like to have *fallen*, and that he thought he had been over *head* and *ears* in *Water*: Finally, after a few *days* he was throughly recovered again.

Of Tapia, *a* Spaniſh *Gentleman.*

HE was wont to riſe often in his Sleep, and do many things about the *Houſe*; and go from one place to another without awaking; but to the end no miſchance ſhould come unto him, he had always a *Baſon* of *Water* ſet by his *bedſide*: Now one night in the *Summer* time he roſe in his Shirt, put a Cloak about him, got forth of *doors*, being all this while faſt aſleep; and dreaming he was going

ing to *ſwim*, and met (as he thought) another Man, who demanded of him whither he went ſo late? It is *hot*, ſaid *Tapia*, and I mean to go and *waſh* my ſelf. And ſo will I, quoth the other; Come, let us go along together. With all my *Heart*, ſaith *Tapia*. Thereupon they got them to the *River*, where *Tapia* putting off his Cloak and Shirt, was going into the *Water*; but the other *jeſting*, began to ſay, You cannot Swim, I am ſure. Marry but I can, replyed the *Gentleman*, and it may be better than you. Well, (quoth the other) follow me. And ſaying ſo, he got upon a Bridg that was thereby and leaping down into one of the deepeſt places of the *River*, *Swam* up and down, and called to the *Gentleman*, Since you brag ſo much, do as I have done,. *Tapia* follows him, & leaps into the River. And all this was done in his Sleep; ſo as ſoon as his feet touched the *Water*, he awaked, and labouring all that poſſibly he could,. he began to call that other, who was not to be ſeen: Whereupon fearing it was ſome evil Spirit that had drawn him into that danger, after he had recommended himſelf unto God, he *ſwam* over the *River*, took up his *Cloak* and *Shirt*, and returned home, recounting that which had happened unto him, and afterwards uſed means not to fall into the like peril again.

Of a young Maiden in France.

I Have heard of a young Maiden at *Paris*, which did every *night* usually go to *bath* her self in the *River*, being asleep, the which she continued long, until that her *Father* being advertised thereof, watched her in the *Street*, and *whipt* her well, to make her leave that Custom, whereat the *Maiden* awaked, and was much ashamed to see her self naked in the *street*.

Of another Scholar.

TO conclude with the *Example* of a *Scholar*, who having had a quarrel the night before with one of his *Companions*, rose up in his sleep, and went and slew his *Enemy*, lying in his *Bed* in another *Chamber*, and then returned to his own *Bed* without *awaking*, as it was supposed, for the next day the *Justice* being called by the *Host*, found him *asleep*, and his *Dagger bloody*, confessing that he had dreamt that he had *slain* him who they said was *murthered*.

There are many such Examples by the which we may conclude, that besides the natural and vital faculties of the Soul (the which is affirmed to be very powerful in Sleepers) these also that are dedicated and subject to our wills, do labour, caus-

ed

ed by the means of the Muſcles; *as to go, to embrace to ſpeak.*

There have been many found, who riſing thus ſleeping, and going up into Windows that have been open, have fallen down to the ground, breaking their Arms and Legs; others have been found ſtark dead, and ſome ſo grievouſly wounded, as they have ſoon after given up the Ghoſt; but it ſufficeth to propound ſuch as have eſcaped (the which are ſet down in Books that we have ſeen) until that time may diſcover the reſt, by ſome Man more diligent than my ſelf; who may note all if it pleaſe him.

The Dream of Alexander.

QUintus Curtius declareth in the *Life* of *Alexander*, that when he maintained his *Siege* before the City of *Tyre*, he being entred, the ſuccour of the *Carthaginians*, who ſaid they were deſcended of the *Tirians*, concluded to raiſe his *Siege*, as deſpairing of ever ſurpriſing it: But in a *Dream* a *Satyre* appeared to him, after whom he followed as he fled before him into a *Chamber*. His *Interpreters* told him, that this was a certain forewarning to continue his *Siege* for longer days before the City, and that he ſhould ſurely take it, which fell out to be true: And this ſucceſs had long time been foretold by an *Holy Prophet*; who ſaid, *That a* Greek *ſhould govern in that Countrey.*

A Dream of great hope altered to the quite contrary.

HAmilcar at the *Siege* of *Syracuſa*, dreamed that the next night after he ſhould *ſup* within the *Town*, as in very deed he did; though not as a *Prince*, which he believed, but as a *Priſoner*, which was furtheſt from his imaginations.

That Spirits give intelligence by ſleep or otherwiſe.

ANother means whereby the *Spirits* are more able to give warning touching things to come, is ſuppoſed to conſiſt in the quality of the place from whence they look; for as the *Sentinel* who kept *Watch*, eſpied the *Poſt* that haſted to the *King*, before all others; ſo there is no doubt but flickering aloft and and noting what is done in every part and quarter of the *World*, the *Spirits* may more eaſily *divine*, and give *advertiſement* by *ſleep*, or otherwiſe accordingly. Again, becauſe the *Spirits* are not clogged with this unwildy lump of *Fleſh*, which not only taketh off our edge of *wit*, and ſinketh us more deep into the droſſy mould of *earth*, then is expedient for the *ſharpneſs* of our *ſenſes*, but ſtinteth us beſide to certain *limits*, and *degrees*, in bringing great effect to paſs; we muſt allot unto heir

their *ſhare*, a far greater ſlight of *agility* and *nimbleneſs*, in removing haſtily from one Coaſt to another; and in bringing news with greater ſpeed, than either *Francis* the *Poſt*, or any other whatſoever in the World, can carry.

THere was one, that dreamed ſhe was *walking* in a *greeniſh Mead*, all *fragrant* with *beautiful Flowers*, and *flouriſhing Plants*, who whilſt ſhe *wondred* and ſtood as *amazed* at the glory of the Spring, an ancient Sir, all withered and lean-faced with *oldneſs*, the very *Emblem* of *Death*, made toward her with a *green bough* in his *hand*, ſharpning it at the *end*; who as ſhe *fled away* from his *purſuit*, darted it often at her, the *branch* three times coming very near her, yet did not *touch her* at all; who when he ſaw he could not prevail with his aim, vaniſhed *away*, and left the *bough* behind; and ſhe aſtoniſhed and affrighted with the *dream*, preſently awoke: Now mark the *ſequel* of it; within three days after ſhe was for her *recreation ſake* walking in a *greeniſh incloſure*, hard by a *Pond ſide*, and on a ſudden her *brain* was ſo *intoxicated* and *diſtempered*, whether with a ſpice of a *Vertigo*, or what *amazing Diſeaſe* ſoever, I know not; but ſhe was *hurried* into a *Deep*, with her *head forward*, in great peril of

drown-

drowning; and if she had not caught fast hold by chance of a *branch* that hung over the *water*, she had been drowned indeed.

THere also are *fatal Dreams*; as when we *dream* of *Eagles flying* over our *heads*, it portends *unfortunateness*. To *dream* of *Marriages*, *Dancing*, and *Banquetting*, foretells some of our Kinsfolks are departed: To dream of *Silver sorrow*; if thou hast it given to thy self: Of *Gold*, *good fortune*. To lose an *Axle-tooth*, or an *Eye*, the *death* of some *special Friend*. To dream of *Bloody-Teeth*, the *death* of the *Dreamer*: To *weep* in *sleep*, *joy*: To *contemplate* ones *Face* in the *Water*, and to see the *dead*, *long life*: To dream of *Chickens*, and *Birds*, commonly *ill luck*.

Dreams are notable means of *discovering* our *own inclinations*. The Wise Man learns to *know himself*, as well by the Nights *black mantle*, as the *searching beams* of the Day: In *sleep*, we have the *naked* and natural thoughts of our *souls*: *Outward objects* interpose not, either to shuffle in occasional *cogitations*, or hale out the included *fancy*. The *mind* is then shut up in the *burrough* of the *body*. It was a custom among the *Indians*, when their Kings went to their sleep, to *pray* with *piping acclamations*, that they might

night have happy *Dreams*, and withal consult well for their *Subjects* benefit; as if the Night had been a time wherein they might grow *good* and *wise*. And certainly the *wise man* is the *wiser* for his *sleeping*, if he can order well in the Day, what the Eye less Night presents him. Every *Dream* is not to be counted of; nor yet are all to be cast *away with contempt*. I would neither be a *Stoick*, superstitious in all; nor yet an *Epicure*, considerate of none. So that I doubt not but either to preserve *health*, or amend the *life*. *Dreams* may to a wise Observer, be of special benefit; I would neither depend upon any, to incur a prejudice, nor yet cast them *all away*, in a prodigal neglect and scorn. I find it of one that having been troubled with the paining Spleen; that he dreamt, if he opened a certain *Vein* between two of his *Fingers* he should be cured: which he, *awaking*, did, and mended. But indeed I would rather believe this, than to be drawn to practice after it

In *Baker's Chronicle*. Fol. 444.

ONe *Ann Waters*, enticed by a Lover of hers, Consented to have her *Husband strangled*, and then *buried* him *secretly* under a *dunghil* in the *Cow-house*; whereupon the *man* being missing by his *Neighbours*, and the *Wife* making shew of *a wondring* what was become

come of him; it pleased God, that one of the *Inhabitants* of the *Town*, dreamed one night that his *Neighbour Waters* was *strangled*, and *buried* under the *dunghil* in a *Cow-house*; and upon *declaring* his *dream*; search being made by the *Constable*, the *dead body* was found as he had *dreamed*; and thereupon the *Wife* was apprehended, and upon Examination, confessing the *fact*, was *burned*: And now what hope can *Murderers* have of being *concealed*, when they are subject to be *discovered* by any Mans *Dream*.

KIng *James* the Fifth of *Scotland*, was a great *Enemy* to the *light* of the *Gospel*, which in his days brake forth in that Kingdom, *viz.* about the Year, 1541. and out of a *blind* and *bloody zeal*, was heard to say, that none of that sort should expect any favour at his hands; nay, not his own Sons, if they proved guilty: but not long after, Sir *James Hamilton*, being suspected to incline that way, was falsly accused of a practice against the Kings life, and being condemned, was executed; but not long after, the King being at *Linlithgow*, on a Night as he slept, it seemed to him, that *Thomas Scot*, Justice *Clerk* came unto him with a company of Devils, crying, *Wo worth the day that ever I knew thee or thy service*; *for serving thee against God*,

God, and againſt his ſervants, I am now adjudged to Hell torments: Hereupon the King awaking, called for Lights, and told them what he had heard and ſeen. The next morning by day light, was brought him word of this *Scot's death*, which fell out juſt at the time when the King found himſelf ſo troubled, and almoſt in the ſame manner; for he died in great extremity, often uttering theſe words, *By the righteous judgment of God I am condemned*; which being related to the King, made the *dream* more terrible.

ANother Viſion he had in the ſame place, not many Nights after, which did more affright him: Whilſt he lay ſleeping, he thought he ſaw Sir *James Hamilton*, whom he had cauſed to be executed, come with a *Sword drawn in his hand, wherewith he cut off both his Arms, threatning alſo to return within a ſhort time, and deprive him of his Life:* with this awakened, news was brought him of the death of his two Sons, *James* and *Arthur*; who died both at the very ſame hour. The next year 1542. being overcome with *grief* and *paſſion*, he died in *Faukland*, in the thirty ſecond year of his Age. *Archbiſhop* Spotſwood's *Hiſtory of the Church of* Scotland.

A

A Young Man, whoſe Mother lived within three Miles of *London*, travelled from thence into *Wales*, about the middle of *July*, in the Year 1636. where ſtaying all the *Summer*, he dreamed the 20*th* of *September* following, about midnight, that *he ſaw his Mother ſick in Bed, with the pangs of death upon her, and all his Brothers and Siſters weeping and lamenting about her:* Which appeared to him in ſuch a diſmal Scene, that it affrighted him out of his ſleep, but ceaſed not to terriſie him when he was awake; for it left ſuch an impreſſion upon his ſpirits, that he paſt all the reſt of the Night in great horror.

Yet, in the Morning, conſidering it was but a Dream, he was pretty well pacified, and aroſe; but no ſooner came he *down ſtairs*, but one of the Maids of the Houſe, asked him how he did, to whom he replied, that he was well; ſhe ſaid that ſhe was heartly glad to hear it, in regard ſhe had dreamed that *Night*, that *he was diſtracted*, and *raved*, and *tore* every *thing* that came near him, and that ſhe had been very much troubled for him all Night.

This *Dream* of the Maids (happening the very ſame Night) gave him ſo freſh an occaſion, again to reflect upon his own, that he immediately wrote down in a Book, not only

nly the Night, but even the preciſe Hour wherein he dreamed, which he well knew, by a Clock in the Houſe, which ſtruck One about half an hour after he awaked.

In *November* after coming to *London*, and going to his *Brother*, who then lay in *Drury Lane*; the firſt news he heard was, that his *Mother* was dead. But inquiring afterwards when ſhe died, he was aſſured by his Brother, Siſters, and all that were about her, that ſhe departed upon *Sunday* the 20*th* of *September* about midnight; which compared with the Memorandum he had written in his Book, it appeared to be the very hour wherein he *dreamed* that *Dream*, which he can never forget.

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